אֱלָהֵהּ "in the law of his God," in his religion; compare 7:25. (The Rabbins also apply this word to Christianity and Mohammedanism.)

(3) *an edict, a decree*, Dan. 2:13, 15.

(4) *counsel, plan, purpose*, Dan. 2:9, חֲדָה הִיא דָּתְכוֹן "this only is your counsel." [This passage is referred in Thes. to the signification of *edict, decree*, "one thing is decreed for you."]

דֶּתֶא emph. st. דִּתְאָה Ch. i. q. Hebr. דֶּשֶׁא *tender herb*, Dan. 4:12, 20.

דְּתָבָר m. Ch. (pr. Pers.) Dan. 3:2, 3, *one skilled in the law, a judge;* compounded of דָּת law, and the termination בָּר, ور (comp. גִּזְבָּר). In the Pehlev. there is found *Datouber*, a judge, Pers. داوران juris-consults.

דֹּתַיִן ("two wells," dual of the Chaldee word דּוֹת a well), [*Dothan*], Gen. 37:17, and in a contracted form (Lehrg. p. 536) דֹּתָן, 2 Ki. 6:13; pr.n. of a town to the north of Samaria, Gr. Δωθαΐμ, Judith 4:6; 7:18; Δωταία, 3:9. [In Thes. from דוּת; in corr. from יָדָה].

דָּתָן (perhaps, "of," or "belonging to a fountain," from דָּת = דּוֹת a well), [*Dathan*], pr. n. of one of the fellow-conspirators with Korah, Nu. 16:1; 26:9; Deu. 11:6; Ps. 106:17.

ה

He (הֵא), the fifth letter of the alphabet; when used as a numeral, *five*. It is better to remain ignorant of the meaning of its name, than to follow far-fetched conjectures. ["Its original form perhaps represents *a lattice*, or *window*, and the same seems to be expressed by the word הֵא *lo! see!* Comp. the German Haha, a garden window opening upon a prospect. See Hebr. Gram. 13th ed. p. 291." Ges. add.]

As to its guttural sound ה holds a middle place between א which is more gentle, and ח which is rougher in pronunciation. It is interchanged with א (see p. 1, A.); more rarely with ח, as נָחַן, نحن ; נָבַח, נָבָה etc. Frequently also ה, as the middle letter of a root, is softened into a Vav quiescent, although, as the Phœnicio-Shemitic languages are now found, the harder form with ה is the more frequent in the latter dialects. Compare בּוֹשׁ Aram. בְּהַת. بهت to be ashamed, דּוֹר, دهر age, מוּל, מָהַל to circumcise, נוּר, נְהַר to give light, רוּץ, رهص to run.

הֶ ,הָ ,הַ · (as to the different use of these forms see the note), a letter prefixed to nouns and pronouns, rarely to verbs; abbreviated from the fuller הַל, Arab. ال in the common language sometimes هل (comp. the kindred אֵל, אֵלֶּה, and see more as to this family of words p. XLV, A).

(1) prop. a demonstrative pronoun, *this*, *hic*, *hæc*, *hoc*, like ὁ, ἡ, τὸ in Homer, and often in Herodotus. So in the phrases הַיּוֹם, اليوم this day, i.e. to day, הַפַּעַם this time, Exod. 9:27; הַלַּיְלָה this night, Gen. 19:34, compare 35. Hence, too, we must refer הַיּוֹם at a time, pr. at that time, about that time, zu der Zeit. It is rarely (*a*) prefixed to the relative, as *is*, *ea*, *id*. 2 Ki. 6:22, הָאֲשֶׁר שָׁבִיתָ בְּחַרְבְּךָ וּבְקַשְׁתְּךָ "those whom thou hast taken captive with thy sword and with thy bow;" or (*b*) it stands instead of the relative itself, and is even prefixed to the verb, but this is done only in the later Hebrew [but see the citation from Joshua], Josh. 10:24, "the captains of the soldiers הֶהָלְכוּא אִתּוֹ who had gone with him;" Ezr. 8:25, "the vessels הַהֵרִימוּ הַמֶּלֶךְ וְיֹעֲצָיו which the king and his councillors offered;" 10:14, 17; 1 Chr. 26:28; 29:17; Dan. 8:1. (Similarly ال for الذي is prefixed to verbs and prepositions; see De Sacy's Gram. i. § 793). Hence it becomes—

(2) *the definite article*, *the*, like the Gr. ὁ, ἡ, τὸ, in the insertion or omission of which similar laws are followed in Heb. as in Gr. and in modern languages; these laws are explained in grammars (Lehrg. page 652, seq.). It will be well, however, to treat with care a subject which has been discussed of late, although without much exactness or accuracy, as is sure to be the case when a judgment is formed from but a few examples (see Winer's Lex. p. 239, Gram. Excurse, p. 57. Ewald's Hebr. Gram. p. 568; and on the other hand Gramberg, Religion d. A.T. i. p. 12), and on this, it will be well to add some original observations. The question has been raised (as it has been denied by some, and defended by others) whether the definite article can ever be used for the indefinite. To this it must be replied, that the definite article can never rightly be said to be used for the indefinite; however, there are many ideas which would be thought of and expressed as definite by the Hebrews, which, from their being taken indefinitely in Greek, German, French [or English], would be without the article

just so in the modern languages, great differences are found as to the use of the article in this respect; in French for instance, by a peculiar idiom, the article is frequently prefixed in places in which it could not be used in German. Thus in French it is correct to say "*nous aurons aujourd'hui la pluie, soyez le bien venu, il a la mémoire bonne, l'esprit inquiet,*" in all of which expressions, the definite article could not in German [or English] be even tolerated. The peculiarities in the Hebrew usage, in this matter, may be arranged in certain classes, almost all of which, however, rest on the principle that the article is prefixed to *known* things. (Apollon. de Synt. i. 6, *τὸ ἄρθρον προϋφεστῶσαν γνῶσιν δηλοῖ*, and ibid. *ἄρθρον, οὗ ἐξαίρετός ἐστιν ἡ ἀναφορά* cf. 2, 3, *ἰδίωμα ἀναφορᾶς προκατειλεγμένου προσώπου δεύτερα γνῶσις.* See some excellent remarks in Harris's Hermes, B. II. c. i.). Hence in a manner differing from our usage, the article is appended—

(*a*) to nouns which denote *objects and classes of things which are known to all*, allgemein bekannte Materien und Gattungsbegriffe, as הַצֹּאן, הַזָּהָב, הַכֶּסֶף, הַמַּיִם; Gen. 13:2, "Abraham was very rich בַּמִּקְנֶה בַּכֶּסֶף וּבַזָּהָב;" Deut. 14:26, "and thou shalt lay out the money בַּבָּקָר וּבַצֹּאן וּבַיַּיִן וּבַשֵּׁכָר;" Ex. 31:4, לַעֲשׂוֹת בַּזָּהָב וּבַכֶּסֶף in Gold und Silber zu arbeiten; Lam. 4:2, מְסֻלָּאִים בַּפָּז; Isa. 1:22, "wine מָהוּל בַּמָּיִם;" Ex. 2:3, "and she daubed [the ark of bulrushes] בַחֵמָר וּבַזָּפֶת with bitumen and pitch;" 2 Ki. 9:30, וַתָּשֶׂם בַּפּוּךְ עֵינֶיהָ, sie legte ihre Augen in die Schminke; compare Isa. 28:7; 40:19; 43:24 ["compare Heb. Gramm. § 107, 12"]. Similarly the article is used with—

(*b*) abstract nouns, like Greek *τὸ πολιτικόν, τὸ ἱππικόν*, for instance before the names of virtues and vices (compare in French, *la modestie convient à la jeunesse; la superstition engendre l'erreur*, where we commonly omit the article). הָלֹךְ בַּשֶּׁקֶר Jerem. 23:14; compare Jer. 51:19; 16:4, 5; Isaiah 29:21; Prov. 25:5, יִכּוֹן בַּצֶּדֶק כִּסְאוֹ (although in these cases the article is often omitted); it is especially used before the names of evils and calamities, as מוּת בַּצָּמָא to perish with thirst, Isa. 41:17; 50:2; Jud. 15:18; הַסַּנְוֵרִים blindness (in German indefinitely Blindheit, but definitely die Pest, die Blattern [so in English]), Gen. 19:11, "he smote them בַּסַּנְוֵרִים;" Isa. 45:16, יַחְדָּו הָלְכוּ בַכְּלִמָּה (in die Schmach, as in German, in das Verderben); compare Isa. 32:19, בַּשִּׁפְלָה תִּשְׁפַּל הָעִיר (in die Niedrigkeit sinkt die Stadt); Isa. 46:2, נַפְשָׁם בַּשְּׁבִי הָלָכָה; Isa. 47:5, בֹּאִי בַחֹשֶׁךְ; compare Isa. 60:2.

(*c*) But [in such cases] by far the most frequent use of the article is after כְּ, the particle of comparison; inasmuch as we can only use as objects with which to compare those which are well known; compare the German flink wie der Vogel in der Luft, wie der Fisch im Wasser, weiß wie der gefallene Schnee. [And so in English.] So כַּצֹּאן Isa. 53:6; Ps. 49:15; כַּשֶּׂה Isa. 53:7; כַּבָּקָר Isa. 11:7; 65:25; Job 40:15; כַּצֶּמֶר Isa. 1:18; 51:8; כַּצֵּל Job 14:2; כַּשָּׁנִים, כַּתּוֹלָע scarlet, Isa. 1:18. To shew to what an extent this is carried, it will be enough to give the following examples taken from the single book of Isaiah, 5:24, כַּסּוּפָה; verse 25, כַּסּוּחָה; verse 28, כַּצָּר and כַּסּוּפָה (compare Isa. 66:15; Jer. 4:13); Isa. 10:14, כַּקֵּן; Isa. 13:8; כַּיּוֹלֵדָה (and always with this word, Ps. 48:7; Isa. 42:14; Jer. 6:24; 30:6; 49:24; Mic. 4:9, 10); Isa. 14:17, כַּמִּדְבָּר (compare Isa. 27:10; Jer. 9:11; Hos. 2:5); Isa. 22:18, כַּדּוּר like a ball (compare Isa. 29:3); Isa. 24:20, כַּשִּׁכּוֹר like a drunkard, etc.; see Isa. 30:17, 29; 34:4; 35:6; 38:14; 41:15; 42:13; 43:17; 44:22. One thing has to be observed, that the article is commonly omitted when the noun, which is made the standard of comparison, is made sufficiently definite, either by having an adjective or any other adjunct; comp. כַּקֵּן Isa. 10:14, but כְּקֵן מְשֻׁלָּח [incorrectly cited], Isa. 16:2; כַּמֹּץ Ps. 1:4, but כְּמֹץ עֹבֵר Isa. 29:5; כְּנַחַל שׁוֹטֵף Isa. 30:28; כְּצַפִּיחִת בִּדְבָשׁ Ex. 16:31.

Better known is the use of the article—(*d*) as prefixed to collectives (Lehrg. p. 653 [Heb. Gramm. § 107, 12])—(*e*) also it is rightly noticed by some that the article is used in such cases when a suffix would define the noun more accurately (see de Sacy, Gramm. Arabe ii. § 482, 1); as when a woman calls her husband *κατ' ἐξοχήν*, the husband; a slave his master, der Herr, *the master*. So Isa. 9:6, לְמַרְבֵּה הַמִּשְׂרָה for מִשְׂרָתוֹ; verse 2, הַשִּׂמְחָה for שִׂמְחָתוֹ; so too we must probably explain הָעַלְמָה Isa. 7:14, which, with the Hebrew interpreters and Grotius, I take as עַלְמָתִי. [But this contradicts the New Testament; see עַלְמָה, also Matt. 1:23.]

After these remarks it is needless to state that there is no noun, which has the article, which both cannot and even ought not to be taken definitely. As to the instances which I formerly brought forward in contradiction to this (Lehrg. p. 655), they may be explained as follows: הָאֲרִי 1 Sam. 17:34, the lion, as the known and continual enemy of the flock; compare ὁ λύκος, John 10:12; Arabic الذيب ,الغول; הַבְּאֵר Ex. 2:15, the well of that district; הַנַּעַר Num. 11:27, the young man who attended him in the camp; and in like manner הַפָּלִיט Gen. 14:13, the fugitive, namely, the one who had escaped. So 1 Sam. 17:8, "behold I am הַפְּלִשְׁתִּי," namely, he who has come

forth to challenge you to single combat. Also in a passage which I have lately noticed, Isa. 66:3, שׁוֹחֵט הַשּׁוֹר מַכֵּה אִישׁ זוֹבֵחַ הַשֶּׂה עֹרֵף כֶּלֶב. It may be asked why the words שׁוֹר, שֶׂה have the article, and אִישׁ and כֶּלֶב have it not. The reason is, that the slayers of oxen and sheep really existed, and could be pointed out, as it were with the finger, by the writer; the murderers and sacrificers of dogs in this passage are only supposed for the sake of comparison, der Rinder-Opferer ist wie ein Menschenmörder, *the* ox-slaughterer is as *a* murderer. The rule is also rightly given by grammarians, that the predicate of a sentence does not take the article (compare χαλεπὰ τὰ καλά and τὰ χαλεπὰ καλά); contrary instances are however to be observed in Deuteronomy and in Jeremiah, as Jer. 19:13, "the houses of Jerusalem were הַטְּמֵאִים unclean," Deu. 4:3; 3:21; and in like manner before a participle for a finite verb, Is. 40:22, 23; 46:6; Ps. 18:33, 48. [But see Heb. Gramm. § 108, 3.]

Note. It will be well to state with a little more accuracy than is commonly done, what the vowels are which ה takes.

(1) Commonly before letters which are not gutturals, it takes Pathach, followed by Dagesh forte, הַשֶּׁמֶשׁ.

(2) Gutturals do not admit Dagesh forte, but the use of ה differs before the different gutturals.—(*a*) before א which it is altogether impossible to double, Pathach is always lengthened into Kametz, as הָאָדוֹן, הָאָשָׁם, הָאָרֶץ, הָאָטָד, and the same is the case before ר, as הָרוֹכֵל, הָרֶגֶל, and so also frequently before ע and ה, as הָעָם, הָהָר. On the contrary—(*b*) the harder gutturals ה and ח admit a kind of doubling, although grammarians have not marked it by Dagesh forte (just as in German the words sicher, verglichen, are almost pronounced a double ch); and for this reason the more acute syllable often retains Pathach, as הַהוּא, הַחֹדֶשׁ.—(*c*) Whenever the guttural has Kametz, Pathach (as is often the case in other places; see Heb. Gramm. 9th ed. § 17, note 2 [§ 27, note 2, *b*]) is changed into Segol, especially before ח, as הֶחָדָשׁ, הֶחָזָה, הֶחָג, הֶחָזוֹן; before ה and ע in monosyllables the vowel is Kametz (according to the rule laid down, letter *a*), as הָעָם, הָהָר; Segol is used only with dissyllables or trisyllables, where the accent is farther towards the end of the word, הֶהָרִים (although הָהָר), הֶעָנָן, הֶעָוֹן, הֶהָרִיוֹתֶיהָ, הֶהָמוֹן.

[" *Note* 2. Corresponding to the Hebrew article in the kindred languages are:—(*a*) Phœnician א, more rarely ה, once אל; see Monumm. Phœnic. p. 437.—(*b*) Arab. اَلْ, rarely and in the vulgar language هَل, kindred with the Heb. אֵלֶּה, אֵל. Many grammarians suppose, therefore, that הַ· comes from הַל = אל, اَلْ; and this not without reason, comparing הַשֶּׁמֶשׁ the sun, Arab. اَلشَّمْس pron. *esh-Shems*. On the other hand it cannot be denied, that the pure syllable *ha* has the same demonstrative power; as in the Ch. דִּין, הָדֵין, הדין, Arab. هذا; and this syllable Hupfeld supposes to be the source of the Hebrew article; so that, if so, Dagesh in הַשֶּׁמֶשׁ would arise in the same way as in מַזֶּה for מָה־זֶה, מַלָּכֶם for מָה־לָכֶם. See Zeitsch. f. d. Kunde des Morgenl. ii. p. 449." Ges. add.]

הֲ, הַ, הָ, הֶ (as to the origin and different use of these forms see the note). An interrogative adv. like the Arab. أ prefixed; a prefix joined to the first word of a sentence, abbreviated from the fuller הַל (Deuteron. 32:6, according to the reading of the Nehardeenses); Arab. هَل.

(1) indicating a simple interrogation made direct like the Lat. — *ne*. Job 1:8, הֲשַׂמְתָּ לִבְּךָ עַל־עַבְדִּי אִיּוֹב "hast thou considered my servant Job?" Ex. 10:7; 33:16, etc.—(*a*) A question is often so asked that one expects a negative answer, and thus the interrogation has a negative power, when we should in Latin properly use *num?* Gen. 4:9, הֲשֹׁמֵר אָחִי אָנֹכִי "am I my brother's keeper?" for, I am not my brother's keeper. Job 14:14, אִם יָמוּת גֶּבֶר הֲיִחְיֶה "when a man dies, shall he live?" i. e. he will not live again. Job 8:11; 21:22 (comp. 23:6; 36:19, where the speaker himself supplies a negative answer). There is a remarkable example in 2 Sa. 7:5, הַאַתָּה תִּבְנֶה לִּי בַיִת, which in 1 Ch. 17:4, is changed into a negative sentence: לֹא אַתָּה ת׳.—(*b*) Sometimes an affirmative answer is understood, so that the interrogation has an affirmative force. Gen. 30:2, הֲתַחַת אֱלֹהִים אָנֹכִי "am I [not] under God?" Gen. 27:36; 50:19. Job 20:4, הֲזֹאת יָדַעְתָּ "dost thou [not] know this?" 1 Sa. 2:27; Jer. 31:20; Eze. 20:4. In the same sense is used הֲלֹא. Comp. Gr. ἦ γάρ, and ἦ γὰρ οὔ, for *nonne?* and the Lat. —*ne* for *nonne?* see Heusinger on Cic. Off. iii. 17.—(*c*) In disjunctive questions, the latter question is preceded by אִם and וְאִם (see above, page LVI. B): הֲ ... אִם *utrum? an? whether? or?* more rarely הֲ ... אוֹ Job 16:3; Ecc. 2:19. Also הֲ ... אִם and הֲ ... וְאִם are of frequent use in the poetical books where two questions expressive of the same or a like sense follow one another, according to the laws of parallelism in different words: *num ... an?*

num? ... *et* . (not *utrum* ... *an?* [*whether* ... *or?*]), although a kind of disjunctive relation is contained even in these cases; but however it is rather in words than in sense that the distinction of the questions is observable. Job 4:17, הַאֱנוֹשׁ מֵאֱלוֹהַּ יִצְדָּק אִם מֵעֹשֵׂהוּ יִטְהַר גָּבֶר comp. Job 6:5, 6; 8:3; 10:4, 5; 11:2, 7; 22:3. Thus it is that a simple copula often in such cases precedes the second hemistich. ... וְ ... הֲ Job 6:26; 10:3; 13:7; 15:7, 8, 11; 18:4; comp. especially Job 13:7 and 8; and even the copula itself is omitted, Job 22:4.

(2) in an indirect interrogation, *num*, German ob, *whether* (comp. אִם No. B, 2), after verbs of proving, Ex. 16:4; Jud. 2:22; seeing, Ex. 4:18; Gen. 8:8; trying, Deut. 8:2; 13:4 (compare *dubito* an). In a disjunctive proposition followed by אִם Gen. 18:21; or הֲ Nu. 13:18, "and see the land and the people, הֶחָזָק הוּא הֲרָפֶה הַמְעַט הוּא אִם־רָב whether they be strong or weak, whether they be many or few."

It is prefixed to other particles, as הַאִם, see אִם; הֲכִי, see כִּי; הֲלֹא, see לֹא.

Note. This interrogative particle, like ה demonstrative, is derived from הַל, اَلْ demonstrative; just as many interrogative words in other languages are properly affirmatives or negatives, which are afterwards used in an interrogative sense; comp. the Heb. affirmatives הֵן, אִם, Syr. ܗܳܐ, Arabic اِنَّ, Gr. ἦ (see Passow h. v.); the negatives אִי (from אַיִן, see that word), Lat. *ne*, Germ. nicht wahr?

As to the form—(*a*) before letters which are neither gutturals nor have a simple Sh'va, ה interrogative takes Chateph-Pathach, הֲתַחַת, הֲזֶה (the vividness of interrogation causing the word to be even more curtailed than the demonstrative); rarely—(*b*) it has the same form as the art. ה, הַיִיטַב Lev. 10:19, but this is principally before letters which have Sh'va, הַלְּבֵן Gen. 17:17; 18:21; 37:32. So also it corresponds in form with the art.—(*c*) before gutturals, הַאֵלֵךְ, and—(*d*) before gutturals which have Kametz, הֶחָזָק, הֶאָנֹכִי. See very many examples in Nold. Concordd. part. p. 856, seq.

הָא Ch. interj. LO! BEHOLD! Dan. 3:25. Syr. ܗܳܐ, Arab. هَا id.

הֵא Heb. and Ch. id. Gen. 47:23; Eze. 16:43. In Ch. pleon. Dan. 2:43, הֵא כְּדִי *behold as*, etc. So often the Syr. ܗܳܐ.

הֶאָח interj. imitating a cry of joy, *Aha!* Germ. juchhe! Isaiah 44:16; Psalm 35:21, 25; also used in glorying over an enemy's misfortune, Psalm 40:16 Eze. 25:3.

הַב imp. of the verb יָהַב which see.

הַבְהָבִים m. pl. Hos. 8:13, *gifts*, in this place offerings, for יְהַבְהָבִים from the root יָהַב to give.

הָבַל fut. יֶהְבַּל pr.—(1) TO BREATHE, TO EXHALE (compare as to the signification of breathing in the syllable הב under the root אָהַב), hence הֶבֶל breath, often used of something vain, vanity.

(2) *to act, or speak vainly.* 2 Ki. 17:15, וַיֵּלְכוּ אַחֲרֵי הַהֶבֶל וַיֶּהְבָּלוּ "and they followed vanity (i. e. idolatry), and acted vainly;" Jer. 2:5; Job 27:12, לָמָּה־זֶּה הֶבֶל תֶּהְבָּלוּ "why then do ye speak so vainly?" Also *to have a vain hope;* Psal. 62:11, בְּגָזֵל אַל תֶּהְבָּלוּ "set not a vain hope on robbery."

HIPHIL, *to seduce to vanity,* i. e. to the worship of idols, Jer. 23:16.

[The derivatives follow.]

הֶבֶל with suff. הֶבְלִי, pl. הֲבָלִים constr. הַבְלֵי.

(1) *breath, breathing,* used of a gentle breeze, Isa. 57:13. (Well rendered by the Vulg. *aura.* Less correctly by the LXX. καταιγίς.) More often used of *the breath of the mouth* (Kimchi, איד שיצא מפה. Aqu. ἀτμίς, Symm. ἀτμός, which word, Sap. vii. 25, Syr. is rendered ܗܒܠܳܐ). Commonly used of any thing transitory, evanescent, frail. Job 7:16, כִּי הֶבֶל יָמָי "for my days are a breath;" Prov. 13:11, הוֹן מֵהֶבֶל יִמְעָט "riches vanish more quickly than a breath;" Ecc. 11:10, "childhood and youth are vanity;" Pro. 21:6; 31:30; Ps. 39:6; Ecc. 1:2, 14; 2:11, 17, 23; 4:4, 8; 5:9; 6:9, etc. Hence arises the signification *something vain and empty,* Lam. 4:17; Jer. 10:3, 8, and adv. *vainly, emptily, in vain;* Job 9:29; 21:34; 35:16; Isa. 30:7; Ps. 39:7. Specially used of idols as being vain and impotent, also used of their worship, 2 Ki. 17:15; Jer. 2:5. Plur. Ps. 31:7, הַבְלֵי שָׁוְא "vain idols." Jon. 2:9.

(2) *exhalation, vapour, mist, darkness,* which cannot be seen through. Ecc. 6:4, of an abortion; "for it comes in a mist, and goes away in vanity," seen by no one; Ecc. 11:8, כָּל־שֶׁבָּא הָבֶל "all that is coming is a mist," i. e. involved in darkness; Ecc. 8:14.

(3) pr. n. *Abel* (LXX. Ἄβελ), the second son of Adam; prob. so called from the shortness of his life [but he had this name from his birth]; Gen. 4:2, seq.

הֲבֵל i. q. הֶבֶל No. 1, *breath,* hence *vanity,* a Chaldaizing form. הֲבֵל הֲבָלִים Ecc. 1:2; 12:8.

הָבַן an unused root, i. q. אָבַן, hence—

הָבְנִי pr. stony (as if אָבְנִי, from אֶבֶן ,אָבַן a stone), hence pl. הָבְנִים Eze. 27:15 קרי, in כתיב הוֹבְנִים *ebony wood, ebony*, pr. as if stony wood, Steinholz, so called from its hardness; (an etymology so manifest, that there is no need to seek any other, especially from a foreign language). The Phœnicio-Shemitic name is retained in Gr. and Lat. ἔβενος, *ebenum* (see Bochart, Hieroz. ii. page 141); from the Greek it has been received, retaining its Greek termination in Arab. and Pers., where it is written ابنوس ,ابنوش. The plural is used in Hebrew, because wood of such a kind was exported, cut up into pieces (called in Gr. φάλαγγες); comp. אַלְמֻגִּים ,עֵצִים.

הָבַר TO CUT, TO CUT UP, TO DIVIDE OUT, i. q. Arab. هبر. It occurs once Isa. 47:13 קרי, הֹבְרֵי שָׁמַיִם "those who divide the heavens," for purposes of augury, taking a horoscope, i. e. augurs, astrologers; LXX. ἀστρολόγοι τοῦ οὐρανοῦ. Vulg. *augures cœli.* כתיב, (אֲשֶׁר) הָבְרוּ שׁ׳. See my Comment. on Isa. ii. 351, seq. Others take הָבַר as i. q. خبر to know; while others would read חֹבְרֵי, comparing חֲבָרַיִךְ ver. 10.

["הֵגֵא Esth. 2:3, and הֵגַי verses 8, 15 (*Hege, Hegai*), pr. n. of a eunuch in the court of Xerxes." Thes. "Benfey compares *âgà*, eunuch; Monatsnamen, page 192."]

הָגַג a root unused in Hebrew. Arab. هجّ IV. to kindle, هجيج heat. Hence הָגִיג.

I. **הָגָה** fut. יֶהְגֶּה—(1) TO MURMUR, TO MUTTER, TO GROWL, (almost the same in meaning as הָמָה); used of the growl of a lion over his prey (Gr. ὑποβρυχάομαι: *to roar* is שָׁאַג, βρυχάομαι), Isa. 31:4; of low thunder (see הֶגֶה Job 37:2); of the muttering of enchanters (see HIPHIL); of the sound of a harp when struck (see הִגָּיוֹן Ps. 9:17; 92:4); of the cooing of doves, Isa. 38:14; 59:11; of the groaning and sighing of men (οἰμώζειν), Isa. 16:7; Jer. 48:31.

(2) poetically, *to speak.*—(*a*) absolutely (*to utter sound*), Ps. 115:7.—(*b*) with an acc. of the thing, Job 27:4; Ps. 37:30; Isa. 59:3; Pro. 8:7; hence *to sing, to celebrate* (like *to say*, אָמַר). Psal. 35:28, לְשׁוֹנִי תֶּהְגֶּה צִדְקֶךָ "my tongue shall celebrate thy righteousness;" Ps. 71:24.

(3) *to meditate* (prop. to speak with oneself, murmuring and in a low voice, as is often done by those who are musing, compare No. 1 and אָמַר בְּלִבּוֹ ,אָמַר), followed by בְּ, to meditate on any thing (über etwas nachdenken). Josh. 1:8, וְהָגִיתָ בּוֹ יוֹמָם וָלַיְלָה "and thou shalt meditate thereon (on the law) day and night;" Ps. 1:2; 63:7; 77:13, וְהָגִיתִי בְכָל־פָּעֳלֶךָ "and I will meditate on all thy works;" Ps. 143:5. (Syn. שִׂיחַ). Pro. 15:28, לֵב צַדִּיק יֶהְגֶּה לַעֲנוֹת "the heart of the righteous will meditate what to answer." Also *to remember any thing*, followed by an acc., Isa. 33:18, לִבְּךָ יֶהְגֶּה אֵימָה "thy heart shall remember the terror." And in a bad sense, *to plot, to plan, to devise.* Psal. 2:1, לְאֻמִּים יֶהְגּוּ רִיק "(why) do the nations devise vain things?" i.e. vain sedition; Pro. 24:2; Isa. 59:13. [Poel] (Syr. ܗܓܳܐ to meditate, to read syllable by syllable. PAEL, to meditate, to contemplate. ETHPAEL, to read. Comp. Æth. ነበበ: to murmur, to utter an inarticulate sound, to speak, to meditate; Conj. IV. to read. Arabic نبّ to mutter.)

POEL, inf. הֹגוֹ i. q. Kal No. 2, Isa. 59:13.

HIPHIL, part. plur. מַהְגִּים *those who mutter*, i. e. soothsayers murmuring their songs; or *those groaning, sighing*, i. e. necromancers imitating the low and slender voice of the shades of the dead, Isa. 8:19.

Hence are derived, הֶגֶה, הָגוּת, הִגָּיוֹן.

II. **הָגָה** i. q. יָגָה No. II, *to be removed, taken away* (comp. הָלַךְ, and יָלַךְ), transit. *to remove, to take away*, Pro. 25:4, הָגוֹ סִיגִים מִכָּסֶף "take away the dross from the silver." Inf. absol. with an imperative signification. Symm. κάθαιρε. Vulg. *aufer;* verse 5. (Others read in this place הֹגוֹ i. e. Hiph. of יָגָה). Hither also, apparently, must be referred Isa. 27:8, הָגָה בְּרוּחוֹ הַקָּשָׁה בְּיוֹם קָדִים "he takes (them) away by his strong wind in the day of his east wind." Well explained by Kimchi, הֵסִיר.

הֶגֶה m. (1) *growling* of thunder, Job 37:2.

(2) *sighing, mourning*, Eze. 2:10.

(3) *thought, meditation*, Ps. 90:9; comp. הָגוּת. Root הָגָה No. I.

הָגוּת f. (with Kametz impure) *thought, meditation*, Ps. 49:4. Root הָגָה No. I.

הָגִיג (from the root הָגַג) *heat, fervour of mind*, Psal. 39:4, בַּהֲגִיגִי תִבְעַר אֵשׁ "in my fervour, fire kindled." Hence *a fervent cry*, Ps. 5:2.

הִגָּיוֹן m. constr. הֶגְיוֹן, with suff. הֶגְיוֹנִי Ps. 19:15; Lam. 3:62.

(1) *the sound* of the harp *when struck* (see the root הָגָה I, 1. Compare הֶמְיָה Isa. 14:11). Ps. 92:4, עֲלֵי הִגָּיוֹן בְּכִנּוֹר "with the sounding of the harp." LXX. μετ' ᾠδῆς ἐν κιθάρᾳ. Ps. 9:17, הִגָּיוֹן סֶלָה is a

musical sign. LXX. ᾠδὴ διαψάλματος, similarly Symm., Aqu., Vulg. [But Symm. μέλος διαψάλματος. Aqu. ᾠδὴ ἀεί. Vulg. vacat. See סֶלָה.]

(2) *a meditation*, Ps. 19:15; *a device, plot*, Lam. 3:62 (compare Ps. 2:1).

הָגִין m. adj. *convenient, suitable*, i. q. Talmud. הָגוּן and מְהֻגָּן. Eze. 42:12. From the root—

הָגַן a root which is not found in this signification [that of the preceding derivative], in any of the cognate languages.

הָגַר an unused root. Arab. هَجَرَ *to flee*, whence هِجْرَة [*Hejrah*], the flight of Mahomet. Cognate חָרַג. Whence—

הָגָר ("flight"), pr. n. *Hagar*, the handmaid of Sarah, an Egyptian by birth; the mother of Ishmael, afterwards put to flight by her mistress, Gen. 16:1; 25:12.

הַגְרִי ("fugitive"), [*Haggeri, Hagarite*], 1 Ch. 11:38; 27:31. Pl. הַגְרִים Ps. 83:7, and הַגְרִיאִים 1 Chr. 5:10, 19, 20 [*Hagarites, Hagarenes*], pr. n. of an Arabian people, with which the tribes who lived beyond Jordan waged war. Doubtless this corresponds to the Arab. هَجَرَ, whence the Gent. n. هاجرى a people and district near the Persian gulf, Ἀγραῖοι ap. Strab. xvi. p. 767 Casaub., Ἀγρέες Dionys. Perieg. 956, in the province now called *Bahhrein*.

הֵד m. i. q. הֵידָד *shout for joy, rejoicing*, Eze. 7:7; compare Isa. 16:9, 10. Root הָדַד.

הַדָּבְרִין m. pl. Ch. *the friends* or *the ministers of the king*, Staatsräthe, *viziers*. Dan. 3:24; 4:33; 6:8, and הַדָּבְרֵי מַלְכָּא 3:27, "the king's highest friends." As to the etymology, I can scarcely doubt but that this is the Chald. דָּבְרִין *leaders, governors*, with the Hebrew article prefixed, which coalesces into one word, just as the Arabic article does with some Hebr. words; [" So Lee."] see אַל p. XLV. A. Formerly, from the syllable בר (by comparison with דְּתָבָר ,גִּזְבָּר) I conjectured this word to be of Persic origin, like the other official names in these chapters, but as to what הד might mean, it had to be left undetermined.

הָדַד an unused root. Arabic هَدَّ pr. *to break* (kindred to חָתַת), in Hebrew figuratively *to break into joyful sounds* (compare פָּצַח ,רָנָּה), whence הֵד ,הֵידָד. There is a similar figurative application to sound in Arabic, compare هَدّ cry of the camel, a heavy thick voice, هاد the sound of the waves breaking on the shore, هدّة crashing.

[Derivatives הֵד ,הֵידָד, and pr. n. הֲדַד, הֲדַדְעֶזֶר ,הֲדַדְרִמּוֹן ,הִדַּי.]

הֲדַד [*Hadad*], pr. n. of a king of Edom, Gen. 36:35; 1 Ch. 1:46, compare 50. Used elsewhere as the name of a Syrian idol. See בֶּן־הֲדַד p. CXXVII. A.

הֲדַדְעֶזֶר pr. n. ("whose help is Hadad," i.e. Adodus; see under בֶּן־הֲדַד) *Hadadezer*, king of Syria of Zobah, a cotemporary of David, 2 Sam. 8:3, sqq. In other places there occurs הֲדַרְעֶזֶר 10:16, 19; 1 Ch. 19:16, 19; but however, in all the passages, there are MSS. which contain the former reading, which is far preferable.

הֲדַדְרִמּוֹן [*Hadadrimmon*], pr. n. of a town situated in the plain near Megiddon, Zec. 12:11, called afterwards, according to Jerome, *Maximianopolis*. Both *Hadad* and *Rimmon* are the names of Syrian idols.

הָדָה i. q. יָדָה (comp. יָנָה and הָנָה), TO STRETCH OUT, TO DIRECT (the hand to any thing), found once Isa. 11:8. (Arab. هدى to guide aright, to shew the way. Syr. ܗܕܝ, هديَة way, manner, Gr. ὁδός.)

הֹדּוּ (for הִנְדּוּ), Syr. ܗܢܕܘ, Arab. هند *India*. Est. 1:1; 8:9. In Zend and Pehlvi it is *Heando*.

הֲדוֹרָם [*Hadoram*], Gen. 10:27; pr. n. of a Joktanite tribe in Arabia Felix. They seem to be the Ἀδραμῖται, *Atramitæ* of Ptolemy vi. 7, and of Pliny vi. 28 s. 32, dwelling between the Homerites (Himyarites), and the Sachalites, on the southern shore of Arabia.

הִדַּי [*Hiddai*], pr. n. m., 2 Sa. 23:30 ["for הֵדְיָה, הֵדְיָה the rejoicing of Jehovah"]; for which in the parallel place, 1 Ch. 11:32, there is חוּרַי.

הָדַךְ TO TREAD down to the ground, TO TRAMPLE; once found Job 40:12. Kindred roots are דָּכָא, דָּכָה ,דָּכַךְ. Arab. هدك to destroy (a house).

הָדַם an unused root. Arab. هَدَمَ *to overturn, to destroy* (houses), pr. *to level with the ground* ["perhaps *to tread down*, intrans. *to be trodden*

down, whence trop. *to serve, to wait upon.* Arab. خدم"], whence הֲדֹם a footstool, pr. the ground.

הֲדַם Ch. Pael הַדֵּם, ܗܰܕܶܡ to cut in pieces; Syr. ܐܶܬ݂ܗܰܕܰܡ pass. Comp. Arab. هذم to cut quickly, to cut in haste (einhauen). Hence—

הַדָּם Ch. *a fragment, a piece;* Syriac ܗܶܕܳܡܳܐ a member ["Comp. Pers. اندام, هندام a member"]. עֲבַד הַדָּמִין Dan. 2:5; Gr. μέλη ποιεῖν, 2 Macc. 1:16, to cut in pieces, a mode of punishment in use amongst many ancient nations. Comp. ܗܰܕܶܡ Barhebr. p. 218.

הֲדֹם always followed by רַגְלַיִם *stool for the feet,* always used metaph. Isa. 66:1, "the earth is my footstool." Ps. 110:1, "until I make thy enemies thy footstool." Specially, *the footstool of God* is a name given to the ark of the covenant above which his presence was believed to be [It was believed to be so, because it really was so], 1 Chr. 28:2; Psa. 99:5; 132:7; Lam. 2:1.

הָדַס an unused root. Talmud. to spring, to leap, to hasten.

[Derivatives, the two following.]

הֲדַס pl. הֲדַסִּים m. *myrtle,* so called (as some suppose), because it springs, i.e. grows rapidly, like *salix;* according to Verrius, *a saliendo* ["though Salix really is from ἕλιξ"], see Isid. Origg. xvii. 7. Neh. 8:15; Isa. 41:19; 55:13; Zech. 1:8, 10, 11. See Celsii Hierob. vol. ii. page 17, seqq. (Arabic هدس id. in the dialect of the Yemenites; amongst the other Arabs, this tree is called آس).

הֲדַסָּה ("myrtle"), [*Hadassah*], pr. n. by which the Jewish virgin was called, who afterwards bore the name of Esther, Est. 2:7.

הָדַף fut. יֶהְדֹּף—(1) TO THRUST, TO PUSH (Ch. הֲדַף id.; comp. דָּפַק, דָּפָה), Nu. 35:20, 22; Eze. 34:21. Job 18:18, יֶהְדְּפֻהוּ מֵאוֹר אֶל־חֹשֶׁךְ "they shall thrust him from light into darkness;" hence, *to thrust down, to prostrate* (umstoßen), Jer. 46:15.

(2) *to repel, to thrust away* (zurückstoßen), 2 Ki. 4:27; Pro. 10:3.

(3) *to expel* (verstoßen, ausstoßen), Deu. 6:19; 9:4; Josh. 23:5.

הָדַר—(1) pr. like the cognate אָדַר, TO BE LARGE, SWOLLEN, TUMID, and trans. TO MAKE TUMID. (Arab. اهدر tumid, حدر to become tumid.) Part pass. הָדוּר *swollen, tumid.* Isa. 45:2, הֲדוּרִים אֲיַשֵּׁר "I will level the tumid (lofty) places." LXX. ὄρη; but perhaps they read הררים. (*Tumidos montes* occurs in Ovid. Amor. ii. 16:51.)

It is applied—(2) to pride [rather, to splendour], Isa. 63:1, הָדוּר בִּלְבוּשׁוֹ "swollen (i.e. proud) in his apparel," sich brüstend in seinem Gewande. [But see the context; Christ is the person spoken of.]

(3) to ornament, (the more costly Oriental garments being very large); hence *to decorate, to adorn* (pr. used of the adorning of garments, see הָדָר), *to honour,* constr. with an acc. Ex. 23:3; followed by פְּנֵי פ׳ *to honour any one's countenance,* Lev. 19:32; used for *to favour any one, rashly to take his part* (in judgment), like נָשָׂא פָּנִים Ex. 23:3; Lev. 19:15

NIPHAL, pret. pl. in pause נֶהְדָּרוּ *were honoured,* Lam. 5:12 (compare Kal No. 3).

HITHPAEL, *to act proudly, to boast,* Pro. 25:6. The derivatives follow.

הֲדַר Ch. Pael הַדַּר *to honour,* Dan. 4:31, 34.

הָדָר m.—(1) [const. הֲדַר, with suff. הֲדָרִי, pl. const. הַדְרֵי], *ornament, adorning, decoration,* Ps. 45:4; 96:6. Eze. 16:14. הַדְרֵי קֹדֶשׁ "holy ornaments," Ps. 110:3. Pro. 20:29, הֲדַר זְקֵנִים שֵׂיבָה "the adorning of old men is hoariness." Levit. 23:40, עֵץ הָדָר "ornamental trees." Specially used of the *majesty* of God. Ps. 104:1, הוֹד וְהָדָר לָבָשְׁתָּ "thou art clothed with honour and majesty." Job 40:10. Ps. 29:4, קוֹל יְהוָֹה בֶּהָדָר "the voice of Jehovah is in majesty."

(2) *honour,* Ps. 149:9.

הֶדֶר m. *ornament.* Dan. 11:20, מַעֲבִיר נוֹגֵשׂ הֶדֶר מַלְכוּת "sending the exactor through the glory (through the ornament) of the kingdom," i.e. Palestine, the most excellent part of the kingdom, like אֶרֶץ הַצְּבִי verse 16; comp. Zec. 8:6. As to the matter, see 2 Macc. 3:1, seq. [That is, on the assumption that it is of this that the prophet speaks.] Some understand, tribute, census, like the Greek τιμή; but see my observations in Gesch. d. Heb. Sprache, p. 64.

["הֲדַר Ch. i.q. Heb. הָדָר, with suffix הַדְרִי Dan. 4:27. This word is omitted in Lexicons and Concordances." Thes. Inserted in Englishman's Heb. and Chald. Concord.]

["הֲדַר pr. n. see הֲדַד No. 2."]

הֲדָרָה f. const. הַדְרַת i.q. הָדָר *ornament, adorning,* Prov. 14:28. הַדְרַת קֹדֶשׁ "holy ornaments,"

i.e. apparel worn at solemn festivals (not priestly dresses, as some have supposed), Psa. 29:2; 96:9; comp. הַדְרֵי קֹדֶשׁ Ps. 110:3.

הֲדַרְעֶזֶר [*Hadarezer.*] Sometimes found incorrectly for הֲדַדְעֶזֶר, which see.

הָהּ interj. of sorrow, imitating the sound, like אֲהָהּ Eze. 30:2.

הוֹ id. interj. of sorrow, i. q. הוֹי. Am. 5:16.

הוּא—(1) pron. 3 pers. sing. m. HE; neut. IT. The letter א in הוּא and הִיא is not paragogic and otiose but radical, as has been rightly remarked by Ewald in Heb. Gramm. page 176; referring to the Arab. هُوَ, and to the common Arabic, in which *hué*, *hié* is the pronunciation laid down by Caussin, Gramm. Arabe, page 51, 55. Also, the Maltese *hûa*, *hûae*; *hîa*, *hîae*, as remarked by Vassalli in his Maltese Grammar, page 146; and Æth. ውእቱ: f. ይእቲ: in which the syllable ቱ, ቲ has a demonstrative power. Similar to this is e in the Germ. sie, wie, die. In Syr. the א is rejected: ܗܘ, ܗܝ; a form which is also found in the pr. name אֱלִיהוּ, and perhaps Jer. 29:23 כתיב, which ought, it appears, to be read אָנֹכִי הוּ יֹדֵעַ. The Persians also have this pronoun without the ה (as in Æth.), او, اوی, وی ["Phœnic. הא, Samar. הוא, fem. הו and היא, הי"]; in the Germanic dialects the forms ho, hu, hue, hua, he, hei, are of frequent occurrence; see a great number of examples in Fulda's German Wurzelwörter, page 223, 224; comp. Schmitthenner, Ursprachlehre, p. 228 ["As to its origin, see Hupfeld on the Phœnicio-Shemitic demonstr. particles in Zeitschr. f. d. Kunde des Morgenl. ii. page 127, seq.; 147, seq."] In the Pentateuch, הוּא also takes in the feminine, and stands instead of הִיא, which (according to the Masora on Gen. 38:25) is found but eleven times in the whole of the Pentateuch. Those who appended the points to the text, not attending to this idiom of the Pentateuch, whenever הוא is feminine, have treated it as though it were an error, and have pointed it הִוא, to signify that it ought to be read הִיא; out of the Pentateuch הוא fem. is found 1 Ki. 17:15; Job 31:11; Isa. 30:33, pointed in the same manner.

In Latin it would often be—(*a*) i.q. *ipse*, *αὐτός*, ***himself***; Gen. 14:15, הוּא וַעֲבָדָיו "**himself** and his servants;" Gen. 20:5, הֲלֹא הוּא אָמַר לִי "did not he tell me **himself**;" Isa. 7:14, לָכֵן יִתֵּן אֲדֹנָי הוּא לָכֶם אוֹת "therefore the Lord **himself** will give you a sign;" and this is sometimes referred to God in an emphatic sense, although not to be regarded as one of the divine names (see Simonis Onomast. V. T. p. 549); Deu. 32:39, "see ye כִּי אֲנִי אֲנִי הוּא וְאֵין אֱלֹהִים עִמָּדִי that I, even I, am **He** (*αὐτός*), and beside me there is no God," that is, He who only is to be adored, who alone created and preserves the world; Isa. 43:10, 13, 25; 48:12; Jer. 14:22, etc. So also in proper names אֱלִיהוּ ("whose God is **He**"), אֲבִיהוּ ("whose **father** is **He**"). The following examples may be referred to the same use, Ps. 44:5; 2 Sa. 7:28, אַתָּה הוּא הָאֱלֹהִים "thou art **He**, God."—(*b*) ***this, that, he, hic***, *οὗτος*, Gen. 4:4, וְהֶבֶל הֵבִיא גַם הוּא "and Abel even **he** offered;" Gen. 2:11, הוּא הַסֹּבֵב אֵת כָּל־אֶרֶץ הַחֲוִילָה "**this** it is, which compasseth the whole land of Havilah." It is often used with a substantive, in which case it takes the article when the substantive has it; הָאִישׁ הַהוּא this man, Job 1:1; לַמָּקוֹם הַהוּא to this place, Gen. 21:31; בַּיּוֹם הַהוּא in that day, an expression of frequent use in the prophets, in speaking of a future time, [if the passages be examined in which this expression occurs, they will be found to be very definite; in *all* the examples here given, the time spoken of is previously pointed out]; Germ. an jenem Tage, Isa. 2:11, 17, 20; 3:7, 18; 4:1, 2; 5:30; 7:18, 20, 21, 23; 10:20, 27, etc. Sometimes it is used contemptuously, like *οὗτος*, *iste*; 2 Ch. 28:22, הוּא הַמֶּלֶךְ אָחָז "this is **that** king Ahaz;" compare זֶה. Elsewhere *δεικτικῶς* for the pronoun of the first person, as in Latin *hic homo*, Job 13:28; compare Tibull. Eleg. ii. 6, 7, and the interpreters.

(2) It often includes the verb substantive ***he*** is, ***this*** is, will be, was. Genesis 2:11 (see 1, *b*); 20:7, כִּי נָבִיא הוּא "for **he** is a prophet;" Gen. 24:65, הוּא אֲדֹנִי "**that** is my master;" Gen. 15:2, "the possessor of my house הוּא ד׳ אֱלִיעֶזֶר **he** will be Eliezer of Damascus." Hence often used for *id est*, as a formula of explaining; Gen. 14:8, בֶּלַע הוּא צֹעַר "Bela **which** (now) is Zoar;" verse 7, עֵין מִשְׁפָּט הוּא קָדֵשׁ "the fountain of judgment **which** (now) is Kadesh;" Deu. 4:48; Est. 2:16; 3:7. More rarely it is put for the verb substantive itself, Gen. 17:12, אֲשֶׁר לֹא מִזַּרְעֲךָ הוּא "**who** is not of thy seed;" Lehrg. § 196, 1.

הוּא Ch. i.q. Heb. Dan. 2:21, 22, 28, 32, 38, 47; 4:19, etc. ["Often as implying the verb *to be*, *he is*, *she is*, etc., Dan. 2:9, 20, 28, 32, 47; 6:5; put also for the verb *to be*, Dan. 4:27."]

הֲוָא Ch. i. q. הֲוָה which see.

הוֹד (by aphæresis, apparently for נָהוֹד, from the root نَهَدَ to lift oneself up, to become lofty, Med. Damma to be eminent, beautiful ["swelling"].

(1) ***majesty***.—(*a*) used of the majesty of God; often joined with הָדָר Ps. 21:6; 96:6; 104:1; 111:3

Job 40. 10.—(*b*) of princes and kings, 1 Ch. 29:25; Dan. 11:21; compare Nu. 27:20.—(*c*) of a voice, Isa. 30:30; Job 39:20.

(2) *splendour, freshness, beauty;* Dan. 10:8, הוֹדִי נֶהְפַּךְ עָלַי "my freshness (i. e. the lively colour of my face) was changed in me," ich verfärbte mich (vor Schrecken); Hos. 14:7, כַּזַּיִת הוֹדוֹ "his freshness like an olive tree." Used of ornaments, Zech. 10:3; 6:13.

(3) [*Hod*], pr. n. 1 Ch. 7:37.

הוֹדַוְיָה (perhaps הודויה "praise ye Jehovah" ["or for הודו יָהּ Jehovah his glory"]), [*Hodaviah*], pr. n. m.—(1) 1 Ch. 5:24.—(2) 1 Ch. 9:7.—(3) Ezr. 2:40.

הוֹדַוְיָהוּ [*Hodaviah*], (id.), 1 Ch. 3:24.

הוֹדְיָה ("majesty of God"), [*Hodevah*], pr. n. = הוֹדַוְיָה No. 2, Neh. 7:43.

הוֹדִיָּה (id.), [*Hodijah*], pr. n. of certain Levites, Neh. 8:7; 9:5; 10:11, 14, 19.

הָוָה prop. TO BREATHE (هوى to blow, as the wind, هَوَآءٌ air, breeze), like the cognate roots אָבָה, אָהַב which see. This primary signification is applied —(1) to the breath of living creatures; hence, to live (see חָיָה, חָוָה), and in the use of the language, *to be*, i.q. the common word הָיָה. In Aramæan this form of the verb is the most in use for the verb substantive (הֲוָה, ܗܘܳܐ), in Hebrew it is peculiar to the poets and the more recent writers [but see the occurrences], and it is found but rarely. That it is older than the common form הָיָה and itself primitive, may be seen, both from the Vav conversive (see וַ) derived from it, and also from this form being originally onomatopoetic; הָיָה therefore has its origin from הָוָה, like חָיָה from חָוָה, which latter indeed appears to be a primary word. Part. הֹוֶה Neh. 6:6; Ecc. 2:22. Imp. הֱוֵה, הֱוִי Gen. 27:29; Isa. 16:4. Fut. apoc. יְהוּא Ecc. 11:3, for יְהִוּ from יֶהֱוֶה.

(2) *to breathe* after anything, *to desire, to long*, i. q. אָוָה (Arabic هوى to desire, to love, to will), whence הַוָּה No. 1, desire. This signification, when more intensive, becomes—

(3) *to rush headlong* upon anything, *to fall headlong, to perish*, i. q. هوى Job 37:6, כִּי לַשֶּׁלֶג יֹאמַר הֱוֵא אָרֶץ "for he saith to the snow, fall down upon the earth," Vulg. *ut descendat in terram* (LXX. according to signif. 1, γίνου ἐπὶ γῆς).

[The derivatives (except יְהוָֹה) follow.]

הֲוָה & הֲוָא Ch. *to be*, i. q. Heb. הָיָה. Fut. יֶהֱוֵה and יֶהֱוֵא. To this future there is sometimes prefixed the particle לְ, which then means *that, in order that*, and the preformative of the future is commonly omitted, as לֶהֱוֹן that they may be, that they might be, Dan. 2:43; 6:2, 3; לֶהֶוְיָן Dan. 5:17; compare Winer Ch. Gramm. § 44, 4. It is often joined with the participle of another verb, and thus forms a commonly used circumlocution for the aorist; חָזֵה הֲוֵית "thou wast seeing," Dan. 4:7, 10; 7:2, 4, etc.

הַוָּה f. verbal of Piel, from הָוָה—(1) *desire, cupidity*, from the root No. 2, Prov. 10:3, הַוַּת רְשָׁעִים יֶהְדֹּף "he casts away the desire of the wicked." Parall. נֶפֶשׁ צַדִּיק. Comp. אַוָּה. (Arab. هَوًى desire, will), Prov. 19:13; Job 6:2; 30:13 (in these two latter places the כתי׳ is הַיָּה). [See also No. 2, to which these three passages are also referred; in Thes. they are omitted under No. 1.]

(2) *ruin, fall* (Arab. هُوِىٌّ), from the root No. 3. Hence *calamity, destruction.* Ps. 57:2, עַד־יַעֲבֹר הַוּוֹת "until destruction be past;" Psal. 91:3, דֶּבֶר הַוּוֹת "the destroying pestilence;" Ps. 94:20; Pro. 19:13; Job 6:2; 30:13. Hence also, destruction which any one brings upon another, *injury, mischief, wickedness.* Psal. 5:10, קִרְבָּם הַוּוֹת "their inward part is very wickedness;" Ps. 38:13, דִּבְּרוּ הַוּוֹת "they speak of mischiefs;" Ps. 52:4, 9; 55:12; Prov. 11:6; 17:4, מֵזִין עַל־לְשׁוֹן הַוֹּת "listening to a mischievous tongue;" Job 6:30.

הֹוָה i. q. הַוָּה No. 2, *misfortune, calamity.* Isa. 47:11; Eze. 7:26.

הוֹהָם (prob. for יְהוֹהָם, "whom Jehovah impels"), [*Hoham*], pr. n. of a king of Hebron, Josh. 10:3.

הוֹי interj. onomatopoet., like אוֹי—

(1) of threatening, *ho! woe! hei, oï, vae!* followed by an acc. ["nom. for a voc., see LXX."], Isa. 1:4, הוֹי גּוֹי חֹטֵא "woe to the sinful nation;" Isa. 5:8, 11, 18, 20, 21; 10:5; 28:1; 29:1, 15; 30:1; 31:1; אֶל Jer. 48:1; עַל Jer. 50:27; Eze. 13:3; לְ Eze. 13:18.

(2) of lamenting, *alas!* 1 Ki. 13:30, הוֹי אָחִי "alas! my brother!" Isa. 17:12.

(3) of admonishing, *ho! heus! he!* Zec. 2:10; Isa. 18:1; 55:1.

הוּךְ Ch. TO GO, a form softened from הֲלַךְ, comp. דָּרַשׁ and דּוּשׁ, אָלַץ and אוּץ, עָנַק and עוּק, and in the more modern languages, Engl. *talk, walk, dark, warm* (in which the *r* is omitted in pronunciation [probably

it was intended to refer to the *l* in the two former words;—the two latter are wholly misplaced in this comparison]). The French *doux*, from *dulcis; faux* from *falsus.* Fut. (the only instance of fut. A. in verbs ע״ו) יְהָךְ Ezr. 5:5; 6:5; 7:13. Infin. מְהָךְ Ezr. 7:13.

הוֹלֵלָה f. plur. הוֹלֵלוֹת *folly.* Ecc. 1:17; 2:12. Verbal from הָלַל in Poel.

הוֹלֵלוּת f. id. Ecc. 10:13.

הוֹלֵם m. (Milêl) Isa. 41:7, see הָלַם.

הוּם TO PUT INTO MOTION, TO DISTURB; kindred to the roots הָמָה, הָמַם. Deu. 7:23, הָמָם מְהוּמָה גְדוֹלָה "he brings upon them great disturbance." Whence תְּהוֹם pr. the sea in commotion.

Niphal, fut. יֵהֹם *to be disturbed, to be in commotion*, as a city, land, Ru. 1:19; 1 Sa. 4:5; 1 Ki. 1:45.

Hiphil, *to make a commotion*, Lermen machen, toben (comp. הִשְׁקִיט Ruhe halten), used of a multitude making a noise, Mic. 2:12; of an uneasy mind (Toben im Innern), Ps. 55:3.

Derivatives, מְהוּמָה, תְּהוֹם.

הוֹמָם ("destruction," root הָמַם), [*Homam*], pr. n. m. 1 Ch. 1:39, for which, Gen. 36:22, there is found הֵימָם.

הוּן i. q. Arab. هَانَ to be light, easy, compare cogn. אוֹן, אַיִן. Hence—

(1) TO BE OF LITTLE MOMENT. Arab. Conj. II. IV. X. to esteem of little worth, to contemn. So Hiphil, Deut. 1:41, וַתָּהִינוּ לַעֲלוֹת "ye thought it but little to go up," i. e. ye acted lightly and rashly in that ye went up. Others take it "contemning (the command of God) ye went up." Comp. Nu. 14:44.

(2) *to be in easy circumstances, to live comfortably, to be rich.* Compare און No. 2, 3. Hence are derived הִין, and—

הוֹן m.—(1) *riches, substance.* Prov. 1:13; 6:31; 8:18; Ps. 44:13, בְּלֹא הוֹן *gratis*, for no price. Plur. הוֹנִים Eze. 27:33.

(2) adv. *enough.* Prov. 30:15, 16. So LXX. (ἀρκεῖ), Chald., Syr., Arab. (Arab. هُونٌ facility, comfort; compare آنَ Med. Waw to live comfortably, quietly; أَوْنٌ quiet, wealth; אוֹן wealth, substance).

הוֹר & **הֹר**—(1) an ancient word, in but little use, i. q. הַר *a mountain*, Gr. ὄρος. Gen. 49:26, הורי עד (I read הוֹרֵי עַד), "everlasting mountains;" in the other hemistich גִּבְעוֹת עוֹלָם "the eternal hills." The Masorites have indeed pointed these words, הוֹרַי עַד, and they seem to have indicated the interpretation which the Vulg. and Chald. have embraced; taking הוֹרַי as the part. of the verb הָרָה, *my parents;* עַד is thus referred to what follows. [This gives a very good sense, so that we have no need to *conjecture* another meaning.] But this sense is contrary to the similar passages, Deu. 33:15; Hab. 3:6 [an unsafe ground to rest a conjecture upon], and also to the parallelism of the members. [This would be carrying the idea of parallelism of Hebrew poetry very far.]

(2) [*Hor*], pr. n. of two mountains, of which—(*a*) one is on the borders of Edom, one day's journey and a half southward of the Dead Sea; at the foot of which Petra stood. It is now called from Aaron, who died there, جبل نبي هارون, *Jebel Neby Hârûn* ("the mountain of Aaron the prophet"), or سيدنا هارون ("our lord Aaron"). See my Comment. on Isa. 16:1. Nu. 20:22; 33:37.—(*b*) the other belongs to Lebanon, towards the north, Nu. 34:7, 8.

הוֹשָׁמָע (for יְהוֹשָׁמָע, "whom Jehovah hears"), [*Hoshama*], pr. n. m. 1 Ch. 3:18.

הוֹשֵׁעַ ("welfare" [salvation]), [*Oshea, Hoshea*], *Hosea*, pr. n.

(1) this was the original name of Joshua, the minister and successor of Moses [as leader of Israel], Nu. 13:8, 16.

(2) a king of Israel, 2 Ki. 15:30; 17:1, seq; 18:1, seq.

(3) a prophet. LXX. Ὠσηέ. Hos. 1:1, 2.

הוֹשַׁעְיָה ("whom Jehovah aids" ["whom Jehovah has set free"]), [*Hoshaiah*], pr. n. of several men—(1) Nehem, 12:32.—(2) Jer. 42:1; 43:2.

הוּת see הָתַת.

הָזָה TO DREAM, TO TALK in one's dreams, Isa. 56:10. Kindred is חָזָה, and the original idea is that of nocturnal *vision.* LXX. ἐνυπνιαζόμενοι. Aqu. φανταζόμενοι. Symm. ὁραματισταί. (Arab. هذى and هذا to talk ramblingly, to be delirious, especially through illness, and so commonly amongst the Talmudists.)

הִי (for נְהִי from the verb נָהָה, as בול for יְבוּל), *lamentation*, Eze. 2:10.

הִיא—(1) pron. 3 pers. sing. fem *she*, neut. *it.* Syr. ܗܝ, Arab. هِيَ. Compare הוּא. Sometimes it

the Masoretic text there occurs הִיא, in cases in which הִיא is taken in a neuter sense, and referred to the masculine, and the Jewish critics expected הוּא, Job 31:11; Ecc. 5:8; Ps. 73:16. Besides this, all the observations made above on the masculine הוּא apply equally to the feminine הִיא It is often—(*a*) i. q. *herself*, *ipsa*, *αὐτή*, Joshua 6:17;—(*b*) *this*, *αὕτη*, especially when it has the article, as בָּעֵת הַהִיא at that time, Mic. 3:4; *the same*, 1 Ki. 19:8.—(2) not unfrequently it takes the place of the verb substantive, as Lev. 11:39.

הִיא Ch. i. q. Heb. Daniel 2:9, 20, 44; 4:21, 27; 7:7; Ezr. 6:15.

הֵידָד mas. (root הָדַד) *joyful acclamation*, rejoicing—(*a*) of vintage gatherers and wine-press treaders. Jer. 25:30; 48:33.—(*b*) of soldiers going to battle, Jer. 51:14; Isa. 16:9, 10, where the two senses are put in opposition.

הֻיְּדוֹת pl. f. Neh. 12:8, *praises*, *songs*, compare Neh. 11:17. This word is derived from הוֹדָה [Hiph. of יָדָה], to praise, of the same signification as תּוֹדוֹת. There does not, however, occur any other word corresponding to this in form. ["Compare also Neh. 12:27, where in a like context is תּוֹדוֹת."]

הָיָה fut. יִהְיֶה apoc. יְהִי with Vav convers. וַיְהִי, inf. absol. הָיֹה const. הֱיוֹת, once הֱיֵה Eze. 21:15, with pref. בִּהְיוֹת, לִהְיוֹת i. q. הָוָה, Ch. הֲוָה, Syr. ܗܘܳܐ, ܗ̱ܘܳܐ.

(1) TO BE, TO EXIST (as to its origin, see the note), the verb substantive. Used absol. Genesis 2:5, שִׂיחַ הַשָּׂדֶה טֶרֶם יִהְיֶה בָאָרֶץ "the shrubs of the field were not as yet in the earth." It more often joins the subject to its predicate, whether this latter be a substantive or an adjective, or if it indicate the place of any person or thing. Gen. 1:2, וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ. Gen. 3:1, וְהַנָּחָשׁ הָיָה עָרוּם. Gen. 2:18, לֹא טוֹב הֱיוֹת הָאָדָם לְבַדּוֹ. Gen. 3:20, כִּי הוּא הָיְתָה אֵם כָּל־חָי. Gen. 4:8, וַיְהִי בִּהְיוֹתָם בַּשָּׂדֶה "and it came to pass when they were in the field." Gen. 2:25; 4:14. (As to its ellipsis, see Lehrg. p. 849)

Followed by לְ— (*a*) *to be to any one* (used of a thing), i. e. for him as the possessor, *to be possessed*. Ex. 20:3, "there shall be to thee no strange gods," i. e. thou shalt have no strange gods. Deut. 21:15; 2 Sa. 12:2; Isa. 45:14. Hos. 1:9, אָנֹכִי לֹא אֶהְיֶה לָכֶם "I will not be to you," i. e. I will not be your God. So very often יֵשׁ לִי and negat. אֵין לִי.—(*b*) *to be for anything*, i. e. to serve for, or as anything, zu etwas dienen, gereichen. Gen. 1:14, 15, וְהָיוּ לִמְאוֹרֹת "and they shall be for luminaries." Verse 29. Ex. 4:16, הוּא יִהְיֶה לְּךָ לְפֶה וְאַתָּה תִּהְיֶה לּוֹ לֵאלֹהִים "he shall be to thee for a mouth, and thou shalt be to him for God," i. e. thou shalt suggest and, as it were, inspire words to him as God does to the prophets. Exodus 2:16, Gen. 28:21; Nu. 10:31. Also with a gerund, Isa. 44:15, הָיָה לְאָדָם לְבָעֵר "it (the wood) is for a man to burn." Also *to shew oneself as such a one*. 1 Sa. 4:9, הֱיוּ לַאֲנָשִׁים "shew yourselves men;" and with dat. of pers. 1 Sa. 18:17, הֱיֵה לִי לְבֶן חַיִל "be thou to me for a valiant man."—Followed by לְ before an inf.—(*c*) *to be about to*, *to be going to* (comp. Engl. *I am to play* [this comparison is wholly unapt], er ist daran, im Begriff zu thun). Gen. 15:12, וַיְהִי הַשֶּׁמֶשׁ לָבוֹא "when the sun was about to set." Josh. 2:5, וַיְהִי הַשַּׁעַר לִסְגּוֹר "and when the gate was about to shut" (in a passive sense, as in Germ. es ist zum Essen da, that it be eaten). Isa. 6:13; Deu. 31:17.—(*d*) *to be intent upon any thing*, Germ. er war darauf, more fully darauf erpicht. 2 Chron. 26:5, וַיְהִי לִדְרֹשׁ אֱלֹהִים "and he was intent to serve God. As to הָיָה when it is omitted in such expressions, see Lehrg. § 211.

הָיָה עִם *to be with any one*—(*a*) to be on his side, to take his part, *εἶναι μετά τινος* (Matt. 12:30), 1 Ki. 1:8 (see עִם).—(*b*) הָיָה עִם אִשָּׁה to be with a woman, to lie with her, Gen. 39:10; 2 Sa. 13:20, Syr. ܗܘܳܐ ܥܰܡ ܐܢܬܬܐ.—הָיָה בְּעֵינֵי פ׳ to be in any one's eyes, i. e. to seem to him, see עַיִן.

With the participle of another verb it forms a circumlocution for the imperfect. Gen. 4:17, וַיְהִי בֹּנֶה i. q. וַיִּבֶן, especially in writers of a later age, Job 1 14; Neh. 1:4; 2:13, 15; comp. Syriac ܗܘܳܐ ܩܳܛܶܠ he was killing.

(2) *to become*, *to be made* or *done*. Absol. i. q. *to exist*, *to come to pass*. Gen. 1:3, יְהִי אוֹר—וַיְהִי אוֹר "let there be light — and there was (came into existence) light;" verse 6. Isa. 66:2, וַיִּהְיוּ כָל־אֵלֶּה "and all these things have been," i. e. have arisen, have existed. Elsewhere a thing is said *to come to pass* (in opp. to *to fail*). Isa. 7:7, לֹא תָקוּם וְלֹא תִהְיֶה; followed by לְ of the agent, Isa. 19:15, לֹא יִהְיֶה לְמִצְרַיִם מַעֲשֶׂה "no work shall be done by the Egyptians." *To be made any thing* is used followed by an acc. Gen. 19:26, וַתְּהִי נְצִיב מֶלַח "and she became (was made) a pillar of salt." Gen. 4:20, 21; more often followed by לְ, Gen. 2:7, וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה "and man became a living soul." Gen. 2:24; 17:4; 18: 18; 32:11; Ex. 4:4; Isai. 1:31 But הָיָה לְ is also —(*a*) *to be* or *come to any one* Ex. 32:1.—(*b*) *to be* or *to fall to any one*, as a prey, portion, jem. zu Theil werden. Isa. 7:23; 17:2; 61:7; specially used of a woman, הָיְתָה לְאִישׁ, like the Syr. ܗܘܳܬ ܠܓܰܒܪܳܐ she

fell to the lot of a husband, "became a husband's." Hos. 3:3; Jer. 3:1; Ru. 1:12.

הָיָה כְּ pr. to become like any one, to be made like any one, Gen. 3:5, 22; hence *to experience the same as*. Isa 1:9, כִּסְדֹם הָיִינוּ "we should have been like Sodom" (should have experienced the same). Gen. 18:25, וְהָיָה כַצַּדִּיק כָּרָשָׁע "that it should be the same to the righteous as to the wicked." Nu. 17:5; Isa. 17:3; 24:2; 28:4; 29:7; 30:13; Hos. 4:9; Job 27:7; Cant. 1:7. Similar are the passages, Isa. 10:9; 20:6, in which הָיָה is omitted.

In the historical books there frequently occurs the phrase וַיְהִי כְּ, וַיְהִי וְ "and it came to pass, that," like in N. Test. καὶ ἐγένετο ὅτι. Similarly, in the prophets וְהָיָה "and it shall come to pass;" even when this same verb is afterwards repeated, Isa. 3:24, וְהָיָה תַּחַת בֹּשֶׂם מַק יִהְיֶה "and (thus) it shall come to pass, instead of sweet smell there shall be a stench;" 2:2; 7:23.

Note. As the notion of the verb substantive is too abstruse for it to be regarded as primitive, etymologists have properly made research as to the origin of the Hebrew הָיָה and הָוָה. I formerly followed the conjectures which some had made, that the primary signification is that of *falling* (comparing it with هوى to be headlong, to fall down), and that *falling out, coming to pass*, was a sense derived from the former; in confirmation of this, it may be compared with Pers. افتادن to fall, to fall out, to happen. I now hardly think that this signification of falling can itself be primary; and the notion of existence seems rather to come from that of *living*, and to be hence applied also to all inanimate things; so that the verbs חָיָה, חָוָה and הָיָה, הָוָה are of the same origin. Of these חָוָה and הָוָה prop. had the signification of breathing, blowing (comp. אָבָה, אָוָה, אָהַב, הָבַל), which has partly been applied to the meaning of breathing after, desiring, rushing headlong, and partly to that of living and existing. Comp. under הָוָה.

Niphal נִהְיָה as if pass. of Hiph., hence i. q. Kal No. 2, but more rarely used—(1) *to become, to be made*. Followed by לְ to be made, to become any thing, Deu. 27:9; Pro. 13:19, תַּאֲוָה נִהְיָה "a desire which has been done" (ein Wunsch, der geschehn ist), i. e. fulfilled; compare verse 12, where there is בָּאָה corresponding to this. In like manner Zec. 8:10 used of wages; 1 Ki. 1:27, אִם מֵאֵת אֲדֹנִי הַמֶּלֶךְ נִהְיָה הַדָּבָר הַזֶּה "is this thing done by my lord the king?" i.e. appointed and ordered by him; 12:24; also i. q. *to happen, to come to pass*, Deu. 4:32; Jud. 19:30; 20:3, 12; Eze. 21:12; 39:8; Neh. 6:8.

(2) Sometimes there is the added idea of something being past, (like the expression *fuimus* Troes,) i e *to be over, ended, gone by*, fertig, vorüber, dahin seyn. Dan. 2:1, שְׁנָתוֹ נִהְיְתָה עָלָיו "his sleep left him." German, war vorbey für ihn, war dahin für ihn. עָלָיו is for לוֹ ,אֵלָיו by a Syriacism (not for מֵעָלָיו). 8:27, נִהְיֵיתִי וְנֶחֱלֵיתִי "I was ended (I failed), and was sick." Germ. ich war dahin, war fertig, i. e. my powers failed. Vulg. *langui et ægrotavi.*

הַיָּה fem. in כתיב Job 6:2; 30:13 for הַוָּה *destruction.*

הֵיךְ a Chaldee form for אֵיךְ *how?* 1 Ch. 13:12; Dan. 10:17. (A word of frequent occurrence in Chald. Sam. ܐܝܟ id.).

הֵיכַל quadrilitt. not used. [In Thes. הָכַל, an unused root, prob. i. q. כָּהַל (with the letters transposed) and כּוּל.] Arab. هَيْكَل *to be great, lofty*. Hence הֵיכָל. [In Corr. this root is altogether rejected.]

הֵיכָל comm. once certainly fem. Isa. 44:28. (["It comes from root יָכֹל i. q. כָּהַל, כּוּל, to take, to hold; specially *to be capacious, spacious*." Ges. corr.] Arab. هَيْكَل, Syr. ܗܰܝܟܠܳܐ, Æth. ሀይከል: id. ["There is likewise a verb هَيْكَل"]). Pl. ־ים, once וֹת Hos. 8:14.

(1) *a large and magnificent building, a palace* Pro. 30:28; Isa. 39:7; Dan. 1:4.

(2) הֵיכַל יְהוָֹה "the palace of Jehovah," an appellation of the temple at Jerusalem, 2 Ki. 24:13; 2 Ch 3:17; Jer. 50:28; Hag. 2:15; Zec. 6:14, 15 (called elsewhere בֵּית יְהוָֹה), also the holy tabernacle which was used before the temple was built; compare בַּיִת No. 1. 1 Sa. 1:9; 3:3; Ps. 5:8 (not however, 2 Sa. 22:7; Ps. 29:9, where heaven is to be understood); poet. also *heaven*, Ps. 11:4; 18:7 (and 2 Sa. 22:7); 29:9; Mic. 1:2 (sometimes also with the epithet, "holy").

(3) Specially it is *a part* of the temple at Jerusalem, namely, ὁ ναὸς κατ' ἐξοχήν, answering to the nave of modern cathedrals between the entrance and the holy of holies (דְּבִיר), 1 Ki. 6:5, 17; 7:50. By a mere error it has occurred that in the last edition of Simonis Lexicon [Winer's], הֵיכָל is said to be applied to the holy of holies itself.

הֵיכַל emphat. הֵיכְלָא Chald. like the Hebrew.

(1) *the palace* of a king, Dan. 4:1, 26; Ezr. 4:14.

(2) *a temple*, Dan. 5:2, 3, 5.

הֵילֵל Isa. 14:12 according to LXX., Vulg., Targ. Rabbin. Luth., *stella lucida, bright star*, i. e. *Lucifer*

Nor is this a bad rendering, for there is added בֶּן־שַׁחַר and in the Chaldee also Lucifer [the morning star], is called כּוֹכַב נָגְהָה, in Arab. زُهَرَة; i. e. splendid star. According to this opinion הֵילֵל would be derived from the root הלל to shine; as a participial noun of the conj. קִיטֵל, (comp. Arab. بَيْطَر, Syr. ܡܒܝܛܪ and the like), or else of a quadriliteral verb הילל, comp. הֵיכָל, הֵידָד. However, הֵילֵל itself is not unfrequently Imper. Hiph. of the verb יָלַל in the signification *wail, lament* (Eze. 21: 17; Zec. 11:2), and this does not appear less suitable, and is adopted by Syr., Aqu. and Jerome. ["This is less suitable." Ges. corr.]

הִים see הוּם.

[**הֵימָם** pr. n. see הוֹמָם].

הֵימָן (= מְהֵימַן Ch. and Syr. faithful), [*Heman*] —(1) pr. n. of a certain wise man, who flourished before the days of Solomon (1 Ki. 5:11), of the tribe of Judah, 1 Ch. 2:6. There is a different—(2) Heman, a Levite of the family of the Kohathites, a leader of David's choir, 1 Chr. 6:18; 15:17; 16:41, 42; Ps. 88:1; compare Thes. p. 117.

הִין m. *a hin*, a measure of liquids containing ["the seventh part of a Bath, i. e. twelve Roman sectarii"] 12 לֹג, 2 Attic χόες (according to Joseph. Ant. iii. 9 § 4). Nu. 15:4, sqq., 28:5, 7, 14; Eze. 4:11. LXX. Εἴν, ἴν, ὕν. Its etymology is doubtful. It may be derived from הוּן as being *a light*, small measure. [This reason is rejected in Thes.] ["This corresponds to the Egyptian *hn*, *hno*, which signifies prop. *vessel*, and then a small measure, *sectarius*, Gr. ἴνιον. See Leemans, Lettre a Salvolini, p. 154. Bökh. Metrol. Untersuch. pp. 244, 260. But it is not certain that these Hebr. and Egypt. measures were of the same size." Ges. add.]

הֲכִי see כִּי.

הָכַר in Kal not used. [See added note below.] Arab. هَكَرَ and هَكِرَ *to be stupified, to be stunned*, Kamûs i. 691, العجب او اشدّه *admiration*, or, *most vehement admiration*, i. e. stupor. Kimchi, after R. Jonah תמיהה גדולה great admiration. Alb. Schultens (on Job 19:3) thought the original idea to be that of *being stiff, rigid*, but considered it worthy of more examination; I have no doubt but that it is that of *beating, pounding*, comparing it with the primitive syllable חק, חך, in which there is the sense of beating, cutting, with a stroke; compare the kindred verbs חָקַק, חָקַר, هَقَّ and חָכַם, חָכַל which see.

["Once fut. Kal, or (Heb. Gramm. § 52, note 4)"]—

Hiphil, *to stun, to stupify*; Job 19:3, לֹא תֵבֹשׁוּ תַּהְכְּרוּ לִי "ye are not ashamed, ye stun me," LXX. οὐκ αἰσχυνόμενοί με ἐπίκεισθέ μοι, Jerome, *et non erubescitur opprimentes me*; schaamlos übertäubet ihr mich, as rightly given by Cromayer, Schultens in Animadverss.—תַּהְכְּרוּ seems to stand for תַּהְכִּירוּ (compare וַיַּדְרְכוּ Jer. 9:2). It may even be taken for the fut Kal, but on account of the dative לִי, which particularly often follows verbs in Hiphil (Lehrg. p. 817), the common opinion appears to me to be preferable.

["Better perhaps to assign to הָכַר the force of Arab. حَكَرَ *to injure*, to litigate pertinaciously; whence in Job l. c. *shameless ye injure me.* Several MSS. read תַּחְכְּרוּ." Ges. corr.]

הַכָּרָה f. (Verbal of Hiph. from the root נָכַר, of the form הַצָּלָה, see Gr. § 74, 29, § 75, I. [83, 28; 84, 1]), *a knowing, taking knowledge of* ["*a beholding*"]; Isa. 3:9, הַכָּרַת פְּנֵיהֶם "the knowledge of their countenance," i. e. what may be known by their faces, what they manifestly shew ["*the beholding of their persons*, i. e. respect of persons, partiality in a judge; compare the phrase הִכִּיר פָּנִים in נָכַר Hiphil"].

הַל—(1) the article, Arab. اَلْ, Heb. הַ, ל being inserted [by a compensative Dagesh] in the next letter; see Lehrg. p. 197, and above, p. ccxiii.

(2) A particle of interrogation, Arab. هَلْ, whence is taken הֲ interrogative, which see. The full form is once found, Deu. 32:6, according to the reading of the Nehardeenses, who thus divide הַל יְהוָֹה, which others join together הליהוה. If the former be correct, גָּמַל is joined with an accusative, as is often the case.

הָלָא to remove, or to be removed, unused in Kal. (Nearly connected is the Syr. ܗܠܐ to put far, to remove, and Arab. هَلَّ II. to stay away, to go away, to recede.)

[In Thes. this is not given as a verb; the Niphal is made denom. from הָלְאָה.]

Niphal, partic. הַנַּהֲלָאָה *removed, far off*, collectively, the far removed, the remote, Micah 4:7 Hence—

הֶלְאָ (segol. form, like אֶרֶץ, מָוֶת), subst. *distance, remoteness*, always with ה parag. הָלְאָה (Milêl, and on that account without Metheg), adverb *far off, farther*.

 הלולים—הלך

(1) Used of space, Gen. 19:9, גֶּשׁ־הָלְאָה "go farther back," begone; LXX. ἀπόστα ἐκεῖ: Vulg. *recede illuc* (see my Commentary on Isa. 49:20). According to others, "come nearer," which is incorrect, and unsuitable to the sense. 1 Sa. 10:3, מִשָּׁם וָהָלְאָה "(and thou shalt go) thence farther;" 1 Sam. 20:22, מִמְּךָ וָהָלְאָה "from thee farther," i.e. beyond thee; verse 37. (In opposition to מִמְּךָ וָהֵנָּה on this side of thee.) Num. 32:19; Isa. 18:2, עַם נוֹרָא מִן־הוּא וָהָלְאָה "a people terrible and farther off than it;" verse 7. מֵהָלְאָה לְ "farther off than," as Am. 5:27, מֵהָלְאָה לְדַמֶּשֶׂק "beyond, farther off than Damascus."

(2) Used of time, 1 Sam. 18:9, מֵהַיּוֹם הַהוּא וָהָלְאָה "from that day and onward;" Lev. 22:27. (Syr. ܗܠܐ, ܠܗܠ id., ܡܢ ܠܗܠ beyond, Ch. לְהָלְּא, לְהָלָּה and לְהַלָּן, which belong to a root Med. Gem., see under הָלָא.) [In Thes. Gesenius thus derives the word, "probably for הַלְּה from הַל (which see, No. 1)."]

הִלּוּלִים m. pl. verbal of Piel from הָלַל ["*praises* (of God)"], *festival days*, celebrated on account of the finished harvest, *public thanksgivings*, Jud. 9:27; Lev. 19:24.

הֲלוֹם see הֲלֹם.

הַלָּז comm. *this*. It is masc., Jud. 6:20; 1 Sam. 14:1; 17:26; 2 Ki. 23:17; Zec. 2:8; Dan. 8:16. fem. 2 Ki. 4:25. The more full form follows as the next article; this apocopated form also occurs in Arabic أَلَّذْ, أَللَّذْ Gol. col. 2122.

הַלָּזֶה (Milrâ), m. *this*, Gen. 24:65; 37:19. Compounded of זֶה and the fuller form of the article הַל, the ל being doubled as in the cognate אֵלֶּה, אֵל. ["According to Hupfeld from זֶה and הָלְאָה=הַלָּא which is also favoured by the Talm. plur. הַלָּלוּ for הַלָּא אֵלּוּ."]

It answers to the Arabic الذى which assumes the power of a relative; hence is the shortened form הַלָּז أَلَّذْ, and by aphæresis لذى.

הַלֵּזוּ id., once occurring Eze. 36:35, joined with אֶרֶץ and thus of the feminine gender.

הֵלִיךְ or **הֲלִיךְ** m., *a going, a step;* Job 29:6, הֲלִיכַי "my steps." Root הָלַךְ.

הֲלִיכָה f. only in pl.—(1) *going, progress*, Na. 2:6; specially *solemn processions* of God, Psal. 68.25.

(2) *ways*, Hab. 3:6, הֲלִיכוֹת עוֹלָם לוֹ "ancient ways are to him," i.e. God goes in the ways in which he anciently went. Trop. *way of acting*, Pro. 31:27 הֲלִיכוֹת בֵּיתָהּ "(she attends to) the ways of her house," i.e. her domestic concerns.

(3) *companies* of travellers, Job 6:19. Root הָלַךְ.

הָלַךְ & **יָלַךְ** (see Gramm. § 67, [77]) fut. יֵלֵךְ וַיֵּלֶךְ (from יָלַךְ), once with Yod אֵילְכָה Mic. 1:8; poet. יַהֲלֹךְ (from הָלַךְ), once תִּהֲלַךְ Psal. 73:9; imp. לֵךְ with ה parag. לְכָה or with the ה omitted לְךָ (see לְכָה in its own place), fem. לְכִי, לְכֶן, rarely הִלְכוּ Jer. 51:50; inf. abs. הָלוֹךְ, constr. לֶכֶת with suff. לֶכְתִּי, part. הֹלֵךְ.

(1) *to go, to walk, to go along* (kindred roots are אָרַח, הוּךְ, which see). Used also of inanimate things; as of a ship, Gen. 7:18; reports, 2 Ch. 26:8; boundaries, Josh. 16:8; letters, Neh. 6:17. 2 Sa. 15:20, אֲנִי הוֹלֵךְ עַל אֲשֶׁר־אֲנִי הוֹלֵךְ "I, indeed, go whithersoever I can go;" compare 1 Sa. 23:13.

The place towards which one is going, commonly takes the preposition אֶל Gen. 26:26; לְ 1 Sa. 23:18; 2 Ch. 8:17; sometimes עַל 2 Sa. 15:20; בְּ 1 Ki. 19:4; Isa 45:16; 46:2 (pr. to go, to enter into), or it is put in the accusative; as Jud. 19:18; 2 Ki. 9:21, אֳנִיּוֹת הֹלְכוֹת תַּרְשִׁישׁ "ships going to Tarshish;" or with ה parag. 2 Ki. 5:25;

The following constructions of this verb should be noticed—(*a*) with an acc., it is *to go through* or *over* a place, as Deu. 1:19, וַנֵּלֶךְ אֵת כָּל־הַמִּדְבָּר "and we went through all the desert;" 2:7; Job 29:3. So also הָלַךְ דֶּרֶךְ Num. 20:17; 1 Ki. 13:12 (in other places הָלַךְ בַּדֶּרֶךְ Pro. 7:19).—(*b*) followed by בְּ it is *to go with* some person or thing, Exod. 10:9, also *to take with one, to bring*, Hos. 5:6. (Compare בְּ, C. 1.) For another sense see above.—(*c*) with עִם or אֵת (אִתּ) *to go with, to have intercourse with* (German umgehen mit), Job 34:8; Prov. 13:20. Compare Job 31:5.—(*d*) with אַחֲרֵי *to go after* any one, *to follow* him, Gen. 24:5, 8; 37:17. הָלַךְ אַחֲרֵי אֱלֹהִים, בְּעָלִים *to go after*, i.e. to worship, God or Baal, Deut. 4:3; 1 Ki. 14:8; Jer. 2:8; also *to pursue*, 48:2, אַחֲרַיִךְ תֵּלֶךְ חָרֶב "the sword shall pursue thee.—(*e*) with a pleonast. dative הָלַךְ לוֹ *to depart*, see No. 3.

(2) trop. *to walk*, i.e. *to live, to follow any manner of life* (Germ. wandeln, comp. דֶּרֶךְ No. 3.) Ps 15:2, הֹלֵךְ תָּמִים "who walketh (lives or conducts himself) uprightly." Ps. 1:1, הָלַךְ בַּעֲצַת רְשָׁעִים "walks (lives) according to the counsel of the wicked." 1 Ki. 9:4. הָלַךְ בְּדֶרֶךְ, בְּדַרְכֵי פ׳ to follow any one's footsteps, to imitate him in life and manners, hence הָלַךְ בְּדַרְכֵי יְיָ "to follow the precepts of God;" Deut. 19:9; 28:9; Ps. 81:13. Rarely with an acc. (like הָלַךְ דֶּרֶךְ). Isa. 33:15, הֹלֵךְ צְדָקוֹת "he who walketh uprightly;" Mic. 2:11, הֹלֵךְ רוּחַ וָשֶׁקֶר "living in wind (i.e vanity)

and lying;" Pro. 6:12, הוֹלֵךְ עִקְּשׁוּת פֶּה "walking (living) in perverseness of mouth," i. e. who, while he lives, continues to practise perverseness of speech.

(3) Specially *to go away, to vanish*, Ps. 78:39; Job 7:9; 19:10; 14:20; especially followed by a dat. pleon. הָלַךְ לוֹ, French *s'en aller*, Ital. *andarsene*. Cant. 2:11; 4:6; often in imp. לֵךְ לְךָ Gen. 12:1; 22:2 Hence *to decease, to die*, Gen. 15:2; Psal. 39:14. (So in Arabic درج, مشى, ذهب, عبر, مضى; and more fully مضى سبيله to go one's way. Syr. ܐܙܠ to migrate, to wander; in Æth. ገዐዘ: and ሰተወ:). But to this head does not belong Gen. 25:32, אָנֹכִי הוֹלֵךְ לָמוּת; for it must not be rendered I am going to die, but I am daily liable to die, I am daily in danger of death.

(4) *to go*, as water, i. e. *to flow, to be poured out*, Isa. 8:7. Such expressions are of frequent use in Hebrew, as *the hills flow with milk* or *with water*, i. e. there is amongst the hills plenty of milk, of water (see Gramm. § 107, 3. note [§ 135, 1, note 2], Lehrg. § 218, 4); Joel 4:18. Similarly Eze. 7:17; 21:12, כָּל־בִּרְכַּיִם תֵּלַכְנָה מָּיִם. Vulg. *omnia genua fluent aquis* (i. e. out of fear). Compare Virg. Georg. ii. 166: *auro plurima fluxit*.

(5) *to go on, to go forward* in any thing, i. e. *to go on adding*. It is variously construed—(*a*) with inf. pleon. הָלוֹךְ and the participle of another verb, Gen. 26:13, וַיֵּלֶךְ הָלוֹךְ וְגָדֵל pr. *he went on going on, and grew*, i. e. he went on growing day by day, he grew more and more. Jud. 4:24, וַתֵּלֶךְ יַד בְּנֵי־יִשְׂרָאֵל הָלוֹךְ וְקָשָׁה "and the hand of the Israelites became harder and harder upon Jabin." 1 Sa. 14:19; 2 Sa. 5:10; 18:25.—(*b*) Instead of the first הָלוֹךְ the verb itself is not unfrequently put, which expresses the action thus increased. Gen. 8:3, וַיָּשֻׁבוּ הַמַּיִם מֵעַל הָאָרֶץ הָלוֹךְ וָשׁוֹב "and the waters returned (flowed away) from off the face of the earth more and more;" 12:9; compare Gen. 8:5.—(*c*) with the partic. הֹלֵךְ and the partic. of another verb; 1 Sa. 17:41, וַיֵּלֶךְ הַפְּלִשְׁתִּי הֹלֵךְ וְקָרֵב "and the Philistines came nearer and nearer." 1 Sa. 2:26, וְהַנַּעַר שְׁמוּאֵל הֹלֵךְ וְגָדֵל וָטוֹב "and the child Samuel grew on more and more;" 2 Sam. 3:1; Est. 9:4; Jon. 1:11; Pro. 4:18; 2 Ch. 17:12. Comp. the French, *la maladie va toujours en augmentant et en empirant*, the disease increases more and more. See Gramm. § 100, 3, and the note there. [§ 128, 3.]

Niphal נֶהֱלַךְ pr. *to be made to go*, hence *to go away, to vanish*, Ps. 109:23.

Piel הִלֵּךְ i. q. Kal, but always poetic (except 1 Ki. 21:27) (of frequent use in Chaldee and Syriac), specially—(1) i. q. Kal No. 1, *to go, to walk*, Job 24:10; 30:28; Ps. 38:7; 104:3.

(2) i. q. Kal No. 2; Psal. 86:11; 89:16; 131:1; Eccl. 11:9.

(3) i. q. Kal No. 3, Ps. 104:26.

(4) perhaps *to fall upon any one, grassatus est* (which, like the Hebrew, is a frequentative from *gradior*), whence מְהַלֵּךְ *grassator, robber, attacker*, Prov. 6:11 (parall. אִישׁ מָגֵן). Compare עָדָה, عدا to walk, to invade, to rob. Others understand *a vagrant*. Compare Hithpael.

Hiphil הוֹלִיךְ (from יָלַךְ), rarely הֵילִיךְ Ex. 2:9, and part. מַהְלְכִים Zec. 3:7 (formed from הָלַךְ in the Chald manner)—(1) causat. of Kal No. 1; pr. *to cause some one to go*, hence *to lead*, Deu. 8:2; 2 Ki. 24:15; Isa. 42:16, etc. Part. מַהְלְכִים *leaders, companions*, Zec. 3:7; also *to take* any thing *away*, Zec. 5:10; Ecc. 10:20. So Ex. 2:9, הֵילִיכִי אֶת־הַיֶּלֶד הַזֶּה "take this child." 2 Sa. 13:13, אָנָה אוֹלִיךְ אֶת־חֶרְפָּתִי "whither shall I carry my shame?" whither shall I go with my shame?

(2) causat. of Kal No. 3, *to cause to perish, to destroy*, Ps. 125:5.

(3) causat. of Kal No. 4, *to cause to flow* (as water), Eze. 32:14, *that* (the sea) *may flow away*, Ex. 14:21.

Hithpael הִתְהַלֵּךְ—(1) pr. *to go for oneself*, comp. Gr. πορεύομαι, Germ. ſich ergehen, hence *to walk up and down*, Gen. 3:8; 2 Sam. 11:2, *to go about, to walk about*, Ex. 21:19; Job 1:7; Zec. 1:10, 11; 6:7, *to walk, to go*, Ps. 35:14; with acc. (like Kal) Job 22:14, חוּג שָׁמַיִם יִתְהַלָּךְ "he walks upon the vault of heaven."

(2) trop. (like Kal and Piel No. 2) *to live*. הִתְהַלֵּךְ בֶּאֱמֶת בְּתֹם *to live* (to walk) *in truth, in uprightness*. Ps. 26:3; 101:2; Pro. 20:7; 23:31, "to walk before God;" Gen. 17:1; 24:40; 48:15, and "to walk with God;" 5:22, 24; 6:9, i. q. to lead a life pleasing to God.

(3) i. q. Kal No. 4, to flow, used of wine, Pro. 23:31.

(4) Part. מִתְהַלֵּךְ Pro. 24:34, *an attacker, a robber*, or *a vagrant*, comp. Piel No. 4.

Derivatives, besides those which immediately follow, תַּהֲלוּכָה, מַהֲלָךְ, הֲלִיכָה, הָלִיךְ, see also לָכָה.

הֲלַךְ Ch. Pael, *to go*, Dan. 4:26.

Aphel, id. Part. מַהְלְכִין Dan. 3:25; 4:34.

הֵלֶךְ m.—(1) *journey, way*, also i. q. אִישׁ הֵלֶךְ *a traveller, a wanderer*, 2 Sam. 12:4. (Compare Gramm. 111:2, letter *a* [§ 104:2, *a.*]).

(2) *a flowing, a stream*. 1 Sa. 14:26, הֵלֶךְ דְּבַשׁ "a stream of honey." Comp. הָלַךְ No. 4.

הֲלָךְ m. Ch. *a way-toll*. Ezr. 4:13, 20; 7:24.

הָלַל—(1) TO BE CLEAR, TO BE BRILLIANT, hell seyn, pr. used of a clear, sharp tone or sound. ["In Ethiopia the women on occasions of public rejoicing are accustomed to repeat the sounds *ellellell-ellellell*; whence *to make ellell*, is i. q. *to rejoice*; see Isenberg Amhar. Lex. p. 112." Ges. add.] Comp. hallen, and the kindred roots gellen, צָלַל, schallen. See Piel. It is applied—

(2) to brightness *of light*, Arab. هَلَّ (like the Germ. helle Farben). See Hiphil, and the noun הֵילֵל. Hence—

(3) *to make a show*, used both of external appearance, and of grandiloquent words, glänzen wollen, prahlen, Ps. 75:5. Part. הוֹלְלִים *the proud, the insolent*, Ps. 5:6; 73:3; 75:5. Hence—

(4) *to be foolish*. See Poel. In the sacred writers, the more any one boasts, the more is he regarded as being foolish; just as, on the other hand, a modest person is looked upon as wise and pious. Comp. נָבָל.

Piel, pr. *to sing* (see Kal No. 1), especially any one's praises; hence, *to praise, to celebrate*, especially God, with an acc. הַלְלוּ־יָהּ "praise ye Jehovah." Psal. 117:1; 145:2; in the later writers with לְ (properly to sing to God), 1 Ch. 16:36; 25:3; 2 Ch. 20:21; 30:21; Ezr. 3:11; with בְּ Psal. 44:9. Also simply *to praise*, Prov. 27:2; 28:4; followed by אֶל *to praise* some one to another, to commend, Gen. 12:15.

(2) intrans. *to glory*. Psal. 56:5, בֵּאלֹהִים אֲהַלֵּל "in God I will glory." Comp. Ps. 10:3.

Pual, *to be praised, celebrated*, Eze. 26:17. Part. מְהֻלָּל worthy to be praised (God), Psal. 18:4; 96:4; 145:3. Ps. 78:63, וּבְתוּלֹתָיו לֹא הוּלָּלוּ according to the present vocalization, "and their virgins were not celebrated" (had no nuptial song); comp. Ch. הִלּוּלָא epithalamium. But this does not accord sufficiently with verse 64, and I prefer reading הוֹלָלוּ, for הֵילִלוּ lamented.

Poel הוֹלֵל fut. יְהוֹלֵל causat. of Kal No. 4, *to make foolish*, Ecc. 7:7; also *to shew to be foolish, to make ashamed*. Job 12:17; Isa. 44:25, קֹסְמִים יְהוֹלֵל "he shews the diviner to be fools."

Poal part. מְהוֹלָל *mad*, pr. smitten with fury. Ps. 102:9, מְהוֹלָלַי "those who are mad against me" (like קָמַי). Ecc. 2:2.

Hiphil—(1) causat. of Kal No. 1, *to make bright or shining*, Isa. 13:10; Job 41:10. I would with Ewald (Hebr. Gramm. p. 471), place here [in Thes. put under Kal 2], Job 29:3, בְּהִלּוֹ נֵרוֹ for בַּהֲהִלּוֹ נֵרוֹ (by the omission of ה preformative), "when God made his light to shine." Those who do not thus admit the syncope of the letter ה, take הִלּוֹ to be inf. Kal of the form שַׁךְ, with a pleonastic suffix; so that it should be rendered, "when it shined," sc. his light; compare Job 33:20; Eze. 10:3.

(2) *to shine, to give light*, i. q. הֵאִיר No. 2, Licht verbreiten, leuchten, Job 31:26.

Hithpael—(1) pass. of Piel 1, *to be praised*, Prov. 31:30.

(2) *to glory, to boast oneself*. 1 Ki. 20:11; Pro. 20:14, אֹזֵל לוֹ אָז יִתְהַלָּל "he goeth away, and then he boasteth (of his bargain)." With בְּ of that in which one glories, Prov. 25:14; 27:1; especially used of God, Ps. 34:3; 64:11; 105:3. Once with עִם Ps. 106:5.

Hithpoel—(1) *to be mad, to be foolish*. Jer. 25:16; 51:7; Nah. 2:5, יִתְהוֹלְלוּ הָרֶכֶב "the chariots are mad," they are driven impetuously; Jer. 50:38, בָּאֵימִים יִתְהוֹלָלוּ used in a pregnant sense, "they madly confide in idols."

(2) *to feign madness*, 1 Sa. 21:14.

Derivatives, הִלּוּל, הֵילֵל, הוֹלֵלָה, הוֹלֵלוּת, מַהֲלָל, תְּהִלָּה, תְּהִלָּה, pr. n. יְהַלֶּלְאֵל, מַהֲלַלְאֵל and—

הִלֵּל ["singing," "praising"], *Hillel*, pr. n. of a man, Jud. 12:13, 15.

הָלַם fut. O (Psal. 74:6)—(1) TO BEAT, TO STRIKE, TO SMITE. Jud. 5:26, הָלְמָה סִיסְרָא "she smote Sisera;" Ps. 74:6; 141:5; Isa. 41:7, הוֹלֶם פָּעַם who smote the anvil, pr. הוֹלֵם פַּעַם. As to the change of the accent, see Lehrg. p. 175, 308. Used of the hoof of a horse striking the ground, Jud. 5:22. Metaph. הֲלוּמֵי יַיִן Isa. 28:1, *smitten by wine*, drunkards; compare Gr. οἰνοπλήξ, Lat. *percussus tempora Baccho*. Tibull. As to similar expressions in Arabic, see my Comment. on Isa. loc. cit.

(2) *to smite in pieces, to break*, Isa. 16:8.

(3) *to be dissolved, to break up* (intrans.) as an army, *to be scattered*; Germ. sich zerschlagen. 1 Sa. 14:16, וַיֵּלֶךְ וַהֲלֹם "and (the hosts) were scattered more and more."

Derivatives, besides those which immediately follow, יַהֲלֹם, מַהֲלֻמּוֹת.

הֲלֹם adv. of place.—(1) *hither*, Ex. 3:5; Jud. 18:3; 1 Sa. 10:22; עַד־הֲלֹם *hitherto*. 2 Sa. 7:18. To this answers the Arab. هَلُمَّ (not هَلُمْ, as given in the former editions and by Winer) come hither, which is inflected like an imperative; whence the fem. هَلُمِّي. Perhaps the Hebrew word also, was originally an imperative signifying *come hither*; from הָלַם to strike

the ground with one's foot (comp. פָּעַם). As to the sense, comp. also Gr. δεῦρο, δευρί, pl. δεῦτε.

(2) *here*, Gen. 16:13. [In Thes. this word is said to mean pr. a stroke of the foot on the ground, as an indication whence one has come.]

הֶלֶם ("stroke"), [*Helem*], pr.n. of a man, 1 Ch. 7:35.

הַלְמוּת f. *hammer*, Jud. 5:26, so called from striking. See the root.

הָם or **הָם** [*Ham*], pr. n. of a region otherwise unknown, where the nation of the Zuzim lived; probably in the land of Ammon, or in the bordering country; Gen. 14:5.

הָם or **הֵם** only in pl. with suffix הֱמֵהֶם for הֲמֵיהֶם *their riches.* Eze. 7:11, לֹא מֵהֶם וְלֹא מֵהֲמוֹנָם וְלֹא מֵהֱמֵהֶם "nothing of them (shall remain), neither of their multitude, nor of their wealth." The paronomasia of the words מֵהֶם, מֵהֲמוֹנָם, מֵהֱמֵהֶם appears to have given occasion for the use of this new or at least uncommon form.

הֵם & הֵמָּה pers. pron. pl. m. THEY, THOSE; sometimes it is incorrectly put for the feminine, *ex.* Zec. 5:10; Ru. 1:22.—With the article it becomes the demonstrative, *these;* see הוּא.—Not unfrequently it takes in a manner the place of the verb substantive, 1 Ki. 8:40; 9:20; Gen. 25:16; even with feminines, Cant. 6:8; and for the second person, Zeph. 2:12, "you also, O Cushites, חַלְלֵי חַרְבִּי הֵמָּה shall be stricken through with my sword." Compare הוּא.

הָמָה fut. יֶהֱמֶה onomatop. root, TO HUM; Germ. brummen, summen, or rather the old hummen; Engl. *to hum*, used of the sound made by bees; whence the Germ. Hummel, Arabic هَمْهَمَ, زَمْزَمَ, هَمَسَ. It is used—

(1) of the noise made by certain animals, as of the growl of the bear, Isa. 59:11; of a snarling dog, Ps. 59:7, 15; of the cooing of a turtle dove, Eze. 7:16. It is applied to the sighings of men, Ps. 55:18; 77:4; which are compared to the sounds uttered by bears and doves (Eze. 7:16; Isa. 59:11).

(2) used of the sound of the harp (compare Germ. Hummel of a particular kind of harp), Isa. 16:11 (compare 14:11), and of other instruments of music, Jer. 48:36; the noise made by a shower, 1 Ki. 18:41 [A derivative is found in this passage]; the waves, Ps. 46:4; Isa. 51:15; Jer. 5:22; 31:35; 51:55; of disturbed and tumultuous people, Ps. 46:7; 59:7; 83:3; Isa. 17:12. Hence הוֹמִיּוֹת poet. noisy places, i.e. the streets, Pro. 1:21. Pro. 20:1, לֵץ הַיַּיִן הֹמֶה שֵׁכָר "wine is a mocker, and strong drink (is) raging." Comp. Zec. 9:15.

(3) used of *internal emotion*, from disquiet of mind arising from cares, solicitude, pity, Psal. 42:6, 12; Jer. 4:19; 31:20; comp. Cant. 5:4. This internal emotion is sometimes compared poetically with the sounding of musical instruments (No. 2), just as Forster narrates that in some of the islands of the Pacific they call pity, the barking of the bowels. Isa. 16:11, מֵעַי לְמוֹאָב כַּכִּנּוֹר יֶהֱמוּ "my bowels shall sound like a harp for Moab." Jer. 48:36, לִבִּי לְמוֹאָב כַּחֲלִלִים יֶהֱמֶה "my heart shall sound for Moab like pipes." Hence—.

(4) used of a person wandering about from inquietude of mind; as the adulterous woman, Pro. 7:11; 9:13. Similar in signification is הָגָה.

Derivatives הָם or הֵם, הֶמְיָה, הָמוֹן [הֲמוֹנָה].

הֵמָּה see הֵם.

הִמּוֹ & הִמּוֹן Ch. pers. pron. pl. *they, those*, Dan. 2:34; Ezr. 4:10, 23, i.q. Heb. הֵם.

הָמוֹן (from the root הָמָה), m. (f. in one passage, Job 31:34).

(1) *the sound, noise* of a shower, 1 Ki. 18:41; of singers, Eze. 26:13; Am. 5:23; especially of a multitude, 1 Sa. 4:14; 14:19; Job 39:7. Hence—

(2) *a multitude* of men itself. קוֹל הָמוֹן the noise of a multitude, Isa. 13:4; 33:3; Dan. 10:6. הֲמוֹן גּוֹיִם Gen. 17:4, 5. ה׳ עַמִּים Isa. 17:12, many peoples. הֲמוֹן נָשִׁים a multitude of women, 2 Ch. 11:23. Especially used of hosts of soldiers, Jud. 4:7; Dan. 11:11, 12, 13. Also, plenty of water, Jer. 10:13; 51:16.

(3) *plenty, wealth, riches*, Ps. 37:16; Ecc. 5:9; Isa. 60:5.

(4) *emotion* of mind. Isa. 63:15, הֲמוֹן מֵעֶיךָ pr. "commotion of thy bowels," i.e. thy mercy; comp the root No. 3.

הִמּוֹן see הִמּוֹ.

הֲמוֹנָה ("multitude"), [*Hamonah*], prophetic name of a city, to be situated in the valley where the slaughter of Magog is to take place, Eze. 39:16.

הֶמְיָה f. *sound* of a harp, Isa. 14:11. Root הָמָה.

הָמַל a root not used. Arab. هَمَلَ to rain incessantly; kindred to the Heb. הָמַר. The original idea appears to be that of making a noise; compare הָמָה used of the noise of showers, 1 Ki. 18:41. Hence—

הֲמוּלָּה & הֲמֻלָּה f. *noise, sound*, i.q. הָמוֹן Eze. 1:24, בְּלֶכְתָּם קוֹל הֲמֻלָּה כְּקוֹל מַחֲנֶה "as they went, a

noise [was heard] like the sound of a host." (Comp. קוֹל הָמוֹן Isa. 13:4; 33:3; 1 Ki. 20:13, 28; especially Dan. 10:6.) Jer. 11:16.

הָמַם fut. יָהֹם i. q. הוּם pr. TO PUT IN MOTION, in Bewegung setzen; hence—

(1) *to impel, to drive.* Isa. 28:28, הָמַם גִּלְגַּל עֶגְלָתוֹ "he drives the wheels of his threshing wain." (Comp. Arab. حم to urge on a beast.)

(2) *to disturb, to put in commotion, to put to flight*, e.g. when used of God, his enemies, Ex. 14:24; 23:27; Josh. 10:10. Psalm 144:6, שְׁלַח חִצֶּיךָ וּתְהֻמֵּם "send forth thine arrows, and put them (the enemies) to flight." Ps. 18:15. 2 Ch. 15:6, אֱלֹהִים הֲמָמָם בְּכָל־צָרָה "God disturbed them with every misery." Hence—

(3) *to destroy utterly, to make extinct*, Deut. 2:15; Est. 9:24 (where it is joined with אִבַּד). Jer. 51:34 (with אָכַל).

[Derivative, pr. n. הוֹמָם.]

הָמַן ἅπαξ λεγόμ. i. q. הָמַר, הָמַל, הָמָה TO MAKE A NOISE, TO RAGE. Inf. Eze. 5:7, יַעַן הֲמָנְכֶם מִן־הַגּוֹיִם "because that ye raged yet more (against God) than the nations (which are around)." Compare הָמָה Ps. 83:3; 46:7. It may also be that הָמַן is a secondary root, formed from הָמוֹן. The Hebrew interpreters regard הֲמָנְכֶם as being for הֲמֹנְכֶם, and that this is the verbal noun הָמוֹן itself. [So Ges. in Thes. and Corr.]

הָמָן [*Haman*], pr. n. of a noble of Persia, celebrated on account of his plots against the Jews, Est. 3:1, seq. (With regard to the etymology of this word, I formerly followed Jo. Simonis, who compares it with Pers. همان, which he translates *alone, solitary.* But همان is nothing but an adv. *so, only, but.* Perhaps a better comparison will be Pers. همام *homâm*, magnificent, illustrious; or Sanscr. *hêman*, the planet Mercury.)

הַמְנִיךְ or according to כתיב הַמְנוּךְ Chald. Daniel 5:7, 16, 29, *a necklace, neckchain, monile.* To this corresponds Syr. ܗܡܢܝܟܐ, ܗܡܢܘܟܐ, and Greek μανιάκης, μανίακον, μάννος: also μανάκιον, μαννάκιον: all of which are diminutives from μάνος, μάννος, μόννος, the words being chiefly Doric; whence also the Lat. *monile* (see Polyb. ii. 31; Pollux v. 16, the Greek interpreters of the O. T. in Biel and Schleusner). ה in Ch. and Syr. is a prosthetic letter, and ךְ or ־ִיךְ is a diminutive termination familiar to the Persians and Greeks. If the etymology of the syllable מן μάνος be further traced, the idea of many is not improbable that it properly signifies the moon, and that μανιάκη is properly i. q. μηνίσκος, a little moon worn round the neck (compare שַׂהֲרוֹן). Indeed in modern Persic the moon is called ماه, but the primitive Nun is shown to be omitted by the Greek μήν, μήνη, Dor. μάνα, Goth. *mana*, Lat. *mensis*, Germ Mahn, Mond. Geddes on Ex. 25:22, compares th Lat. *manica* from *manus*, and supposes המי properly to mean an armlet. [" Comp. also Sanscr. *mani*, a gem, a pearl."]

הָמַס an unused root, i. q. همس, همش, which are used of *a gentle noise* of various kinds (comp. הָמַר, הָמַן, הָמַל, הָמָה), as of persons walking, of small branches and twigs mixed together and breaking one another (Knicken des Reisholzes); compare transp. هشم to break any thing dry, as brushwood, هشيم brushwood. Hence—

הֲמָסִים m. pl. Isa. 64:1, *brushwood.* Saadiah has well retained الهمس. See Schult. in Origg. i. p. 68, 69.

הָמַר a root not used in Hebrew. Arab. همر *to flow in a rapid stream* (of water) هَمْرَةٌ rain, shower. The original idea is no doubt that of making a noise (comp. הָמָה), as in הָמַל, a root which is formed from this, the letter ר being softened. Of the same origin are Gr. ὄμβρος, Lat. *imber.* A kindred root is מָרַר.

Derivative מַהֲמֹרוֹת.

I. **הֵן** pers. pron. 3 pers. pl. fem. THEY, THOSE. Only with pref. בָּהֵן Gen. 19:29; 30:26; כָּהֵן Ezek. 18:14; מֵהֵן Eze. 16:47; לָהֵן (therefore) Ruth 1:13. The separate pronoun always has ה parag. הֵנָּה, which see.

II. **הֵן** followed by Makk. הֶן־—(1) demonstrative adv. or interj. LO! BEHOLD! (Cognate words are אִם which see, let. A., Arab. إِنَّ behold, هنا, هنّا here, Gr. ἥν, ἠνί = הִנֵּה, ἠνίδε, Lat. *en*, also Chal. הֵן, הָהֵן, אָהֵן the demonstrative pronoun, this. Pronouns and demonstrative adverbs are often expressed by the same or a similar word; comp. إِنَّ, إِذَا behold, and هذا this; אֵי where, and أَيّ who?) Gen. 3:22; 4:14; 11:6; 15:3; 19:34; 27:11; 29:7; 30:34; 29:8; 47:23; Job 8:19, etc. Of yet more frequent

occurrence is הִנֵּה which see. [“ It becomes a part. of affirmation, *lo!* i. q. *yea, surely*, as in the Talmud. Gen. 30:34, where Saadiah well نعم. Hence לָהֵן i. q. לָכֵן.” Ges. add.]

(2) It becomes an interrogative particle, *num;* or at least in oblique interrogation, *an* (ob). Jer. 2:10, רְאוּ הֵן הָיְתָה כָּזֹאת “ see whether there be such a thing.” Compare Ch. הֵן No. 2. The transition of demonstrative particles into interrogatives is easy; compare Heb. הֲ, אִם letter B.; also Syr. ܗܐ behold, which is used interrogatively in some phrases, as ܠܐ ܗܐ *nonne?* Lat. *ecquid?* for *en quid* or *ecce quid.*

(3) a conditional part. i. q. אִם let. C., *if*, like the Ch. הֵן, Syr. ܐܢ, especially found in the later books in which there is a leaning to the Chaldee, 2 Ch. 7:13 (where there follows אִם). Job 40:23; Isa. 54:15; Jer. 3:1. The manner in which this signification of the word has arisen may be seen in these passages of the Pentateuch, Lev. 25:20, “ what shall we eat in the seventh year הֵן לֹא נִזְרָע (for) behold we shall not sow,” i. q. if we do not sow. Ex. 8:22.

הֵן Ch.—(1) *behold, surely*, Dan. 3:17.

(2) *whether* (ob) Ezr. 5:17.

(3) *if*, Daniel 2:5, 6; 3:15, 18. When doubled, *whether, or*, Ezr. 7:26. See Heb.

הֵ֫נָּה (1) pron. 3 pers. pl. fem. *they, those.* Gen. 41:19; *themselves, ipsæ, αὐταί*, 33:6; *these*, with the art. 1 Sa. 17:28. It often includes the verb substantive, Gen. 6:2, כִּי טֹבֹת הֵנָּה; or stands for it, Gen. 41:26, שֶׁבַע פָּרוֹת הַטֹּבֹת שֶׁבַע שָׁנִים הֵנָּה. Verse 27. With prefixes בָּהֵנָּה Levit. 5:22; Nu. 13:19; מֵהֵנָּה Levit. 4:2; Isaiah 34:16; לָהֵנָּה Ezek. 1:5, 23; כָּהֵנָּה Gen. 41:19; Job 23:14 (like these things = of that kind). כָּהֵנָּה וְכָהֵנָּה Germ. so und soviel, 2 Sa. 12:8.

(2) Adv. of place—(*a*) *hither* (comp. of הֵן No. II. behold, here, and ה parag. local), Gen. 45:8; Josh. 3:9, etc. הֵנָּה וָהֵנָּה hither and thither, Josh. 8:20. 1 Sa. 20:21, מִמְּךָ וָהֵנָּה “ from thee hither,” i.e. “ on this side of thee,” opp. to מִמְּךָ וָהָלְאָה, see הָלְאָה. עַד־הֵנָּה *thus far, hitherto*, Num. 14:19; 1 Sam. 7:12; *hither*, 2 Sam. 20:16; 2 Ki. 8:7; used of time, *to this time, hitherto*, Gen. 15:16; 1 Sam. 1:16, etc. Contractedly עֲדֶן, עֲדֶנָּה which see.—(*b*) *here* (Arab. هنا), where ה is merely demonstrative, Gen. 21:29; when repeated *here, there*, Daniel 12:5. הֵנָּה וָהֵנָּה *here and there*, 1 Ki. 20:40.

הִנֵּה rarely הִנֶּה Gen. 19:2, i. q. הֵן with ה parag. having a demonstrative power (as אֵיֵּה, אַי), a demonstrative particle, *lo! behold*. (As to its etymology or rather analogy, see הֵן No. II.) Used for pointing out persons, things, and places, as well as actions. Gen. 12:19, הִנֵּה אִשְׁתְּךָ “ behold thy wife.” Gen. 16:6; 18:9, הִנֵּה בָאֹהֶל “ behold (it is) in the tent.” Gen. 20:15, 16; 1:29, הִנֵּה נָתַתִּי לָכֶם וגו׳ “ behold! I have given you every herb,” etc. Especially in descriptions and in lively narration. Genesis 40:9, בַּחֲלוֹמִי וְהִנֵּה גֶפֶן לְפָנָי “ in my sleep, behold a vine was before me.” Verse 16; 41:2, 3; Isaiah 29:8. Compare Dan. 2:31; 7:5, 6. Sometimes also used as a particle of incitement, Psalm 134:1, הִנֵּה בָּרְכוּ אֶת יְיָ “ come, praise ye the Lord.”

When the thing to be pointed out is expressed by a personal pronoun, this is appended as a suffix (as Plaut. *eccum*, for *ecce eum*), in these forms, הִנְנִי *behold me* (the pronoun being regarded as in the acc., comp. Gr. § 25, ed. 9 [§ 98, 5]), in pause הִנֵּנִי Gen. 22:1, 11; 27:1; and הִנֶּנִּי Gen. 22:7; 27:18; הִנְּךָ *behold thee*, Gen. 20:3; once הִנְּכָה 2 Ki. 7:2. f. הִנָּךְ Gen. 16:11; הִנּוֹ *behold him, ecce eum, eccum*, Num 23:17; הִנְנוּ behold us, Josh. 9:25; in pause הִנֵּנוּ Job 38:35; הִנֶּנּוּ Gen. 44:16; 50:18; הִנְּכֶם Deut. 1:10; הִנָּם Gen. 47:1. הִנֵּנִי *behold me!* הִנֶּנּוּ *behold us!* are used as the answer of persons called, who reply, shewing their ready obedience; Gen. 22:1, 7, 11; 27:1, 18; Nu. 14:40; 1 Sa. 3:8; Job 38:35; Isa. 52:6; 58:9; 65:1. Further הִנֵּה with a suffix, in more lively discourse is very often prefixed to a participle, when it stands for the finite verb, especially for the future. Gen. 6:17, הִנְנִי מֵבִיא אֶת־ה׳ “ behold I am about to bring a flood” (pr. behold me going to bring); Gen. 20:3, הִנְּךָ מֵת “ behold thee about to die,” thou art about to die. Isa. 3:1; 7:14; 17:1; Jer. 8:17; 30:10; but also for the pret., Gen. 37:7; 1 Ch. 11:25; and the present, Gen. 16:14; Ex. 34:11. A finite verb more rarely follows, with a change of the person; as Isa. 28:16, הִנְנִי יִסַּד “ behold me, who founded,” for יִסַּדְתִּי or יֹסֵד.

הֲנָחָה f. (a verbal noun of Hiphil, from the root נוּחַ), *grant of rest, rest*, Est. 2:18. Remission of tribute is what is understood by the LXX. and Ch.

הִנֹּם *Hinnom*, see under גַּי, letter *a*.

הֵנַע [*Hena*], pr. n. of a city of Mesopotamia, the same apparently as was afterwards called *Ana* (عانة), situated at a ford of the Euphrates, 2 Ki. 18:34; 19:13; Isa. 37:13.

הָסָה not used in Kal (kindred to חָשָׁה, *σίζω, σιγάω*). [Not given as a verb in Thes. except as formed from הַס which stands as an interjection.]

Piel, imper. apoc. הַס be silent silence! an onomatopoetic expression for commanding silence; like the Germ. ſt! pſt! from which have been formed the roots חָשָׁה, הָכָה; Hab. 2:20: Zeph. 1:7; Zec. 2:17; Jud. 3:19; Amos 6:10. Adv. *silently*, Amos 8:3. LXX. σιωπήν. Plur. הַסּוּ Neh. 8:11.

Hiphil, *to command to be silent*, *to still* (a people), Nu. 13:30.

הֲפוּגָה fem. *remission*, *cessation*, Lam. 3:49. Root פּוּג.

הָפַךְ fut. יַהֲפֹךְ (Aram. ܗܦܰܟ, Arab. أَفَكَ)—

(1) to turn, as a cake, Hos. 7:8; a dish, 2 Ki. 21:13; הֲפֹךְ יָדְךָ *turn thy hand*, or *thy side*, i. e. turn back, return; 1 Ki. 22:34; 2 Ch. 18:33. Comp. 2 Ki. 9:23. הָפַךְ עֹרֶף לִפְנֵי to turn the neck to any one, Josh. 7:8. Also intrans. (like στρέφεσθαι, and in Hom. sometimes also στρέφειν), *to turn oneself*, 2 Ki. 5:26; hence *to turn back*, *to flee*, Jud. 20:39, 41; Ps. 78:9.

(2) *to overturn*, *to overthrow* (as cities), Gen. 19:21, 25; Deut. 29:22; followed by בְּ Amos 4:11. (Arab. المُؤْتَفِكَات the overthrown, κατ' ἐξοχὴν, a name for Sodom and Gomorrha.)

(3) *to turn*, *to convert*, *to change*, Ps. 105:25; followed by לְ into something, Psal. 66:6; 105:29; 114:8; Jerem. 31:13. Intrans. (like No. 1) *to be changed*, followed by an acc., into something. Lev. 13:3, שֵׂעָר בַּנֶּגַע הָפַךְ לָבָן "the hair in the plague is turned white;" verse 4, 10, 13, 20.

(4) *to pervert*, e. g. any one's words, Jer. 23:36. Intrans. *to be perverse*. Isa. 29:16, הַפְכְּכֶם "O your perverseness!" [As a noun in Thes.]

Niphal נֶהְפַּךְ inf. absol. נַהֲפוֹךְ.

(1) *to turn oneself about*, as an army, Josh. 8:20. Pro. 17:20, נֶהְפָּךְ בִּלְשׁוֹנוֹ "he who has a tongue that turns about." Followed by בְּ to turn oneself against any one, Job 19:19; עַל to any one, Isa. 60:5. 1 Sam. 4:19, נֶהֶפְכוּ עָלֶיהָ צִרֶיהָ "her pains turned themselves unto her," i. e. took hold of her. Also followed by לְ, Lam. 5:2.

(2) *to be overthrown*, Jon. 3:4.

(3) *to be turned*, i. e. *to be changed*, followed by לְ Ex. 7:15; Lev. 13:16, 17; followed by an acc. Lev. 13:25. Specially, *to be changed for the worse*, i. e. to degenerate, Jer. 2:21 (comp. Ps. 32:4; Dan. 10:8).

Hophal, הָהְפַּךְ followed by עַל, *to turn oneself*, *to be turned* against any one, *to assail* him, Job 30:15.

Hithpael—(1) *to turn*, *to turn oneself*. Gen. 3:24, חֶרֶב מִתְהַפֶּכֶת "a sword (continually) turning itself," i. e. flashing, brandished. Used of a cloud turning itself, i. e. as it were walking across the sky Job 37:12.

(2) *to turn*, i. e. to change oneself, to be turned, Job 38:14.

(3) *to roll oneself on*, *to tumble*, Jud. 7:13.

Derivatives besides those which immediately follow, תַּהְפּוּכָה, מַהְפֶּכֶת, מַהְפֵּכָה.

הֵפֶךְ and הֶפֶךְ m. *the reverse*, i. e. the contrary, Eze. 16:34.

["הֹפֶךְ *perverseness*, *folly*, with suff. Isa. 29:16, הַפְכְּכֶם "O your perverseness." Others (so Ges. in Manuale) regard this as an inf. used in the sense of a noun, which however the dagesh lene in כ prevents."]

הֲפֵכָה f. *overturning*, *overthrow*, Gen. 19:29. See the root No. 2.

הֲפַכְפַּךְ adj. *crooked*, *twisted*, Pro. 21:8. Opp. to יָשָׁר.

הַצָּלָה f. verbal of Hiph. from the root נָצַל, *escape*, *liberation*, Est. 4:14.

הָצַן an unused root, prob. i. q. حَصُنَ and حَصَنَ (ה and ח being interchanged), *to be strong* and *fortified*, whence حِصْن defence, weapons; Æth. ሐጺን: iron, pl. instruments of iron. Hence—

הֹצֶן Eze. 23:24 (where however many copies have חֹצֶן), *weapons*, *arms*, as well explained by the Targum and Kimchi.

הַר m. with art. הָהָר, with ה local הָהָרָה Gen. 12:8; 19:17, 19, etc. Once הֶרָה Gen. 14:10. Plur. הָרִים constr. הָרֵי, with art. הֶהָרִים m.

a mountain, a primitive noun as if from a verb, Med. Gem. [so derived in Thes.], whence also הָרָר, הָרֶר, also הוֹר which see. (Corresponding to this are Greek ὄρος, Slav. *gora*.) A word of very frequent occurrence; it often means *a mountain tract of country*, Gen. 14:10; hence הַר יְהוּדָה the mountainous district of the tribe of Judah, Josh. 11:21; 20:7; also κατ' ἐξοχὴν, הָהָר Josh. 10:40; 11:16; ἡ ὀρεινή, Luke 1:39, 65; הַר אֶפְרַיִם the mountainous district of Ephraim (see אֶפְרַיִם). הַר הָאֱלֹהִים the mount of God, a name of—(*a*) Sinai, as the abode of Jehovah [at the giving of the law], Ex. 3:1; 4:27; 18:5.—(*b*) Zion, Ps. 24:3; Isa. 2:3; often called also *the holy mountain of God* (commonly הַר קָדְשִׁי, הַר קָדְשׁוֹ, so used that the suffix refers to God), Isa. 11:9; 56:7; 57:13; Psal. 2:6; 15:1; 43:3; Obad. 16; Ezek. 20:40. More fully

Zion [Moriah rather] is called הַר בֵּית יְיָ Isa. 2:2. (*c*) once the mountain of Bashan, i. e. Hermon, Psal. 68:16, as being a very lofty mountain.—(*d*) the holy land, as being mountainous [?] Isa. 57:13; more often in plur. mountains of God, Isa. 14:25; 65:9. Farther, as to the religion of the ancients, especially of the Hebrews [?], who regarded mountains as holy, and as the abodes of deities, see my remarks in Comment. on Isa. vol. ii. p. 316, seq.; and in pref. to Gramberg's book, Die Religionsideen des A. T. page xv. seq. [This would have much more to do with superstition and idolatry, than with revealed religion.] הַר הַמַּשְׁחִית the mountain, i. e. the fortress of the destroyer, used of Babylon, Jer. 51:25.

In proper names—(*a*) הַר חֶרֶם ("mount of the sun"), a city of [the territory afterwards belonging to] the Samaritans, Jud. 1:35.—(*b*) הַר יְעָרִים, see יַעַר.

הֹר see הוֹר.

הָרָא ("mountainous"), [*Hara*], pr. n. of a country in the kingdom of Assyria, prob. *Media magna*, now عراق عجمى, also called الجبال *mountainous*, 1 Ch. 5:26. See Bochart, Phaleg. iii. c. 14.

הַרְאֵל ("mount of God"), used of the altar of burnt offerings, Ezek. 43:15, ibid. and verse 16, called אֲרִיאֵל which see.

הָרַג fut. יַהֲרֹג TO KILL—(*a*) persons, used not only of private homicide (for which רָצַח is more frequently used), Gen. 4:8, seq.; Ex. 2:14, but also of the slaughter of enemies in war, Isa. 10:4; 14:20; Josh. 10:11; 13:22; also of any slaying, 1 Ki. 19:10, seq.; 2 Ki. 11:18; Est. 9:6; whether by the sword, Ex. 22:23; 2 Sa. 12:9; Am. 4:10; or by throwing a stone, Jud. 9:54. Hence it is applied also to a pestilence, Jer. 18:21; to a viper, Job 20:16; and even poet. to grief, Job 5:2.—(*b*) to kill animals, Isa. 27:1; hence *to slay for food*, Isa. 22:13. Metaph. (*c*) it is applied even to plants. Ps. 78:47, יַהֲרֹג בַּבָּרָד גַּפְנָם "he killed their vines with hail." Comp. מוּת Job 14:8, and the observations on that word, Virg. Georg. iv. 330; *felices interfice messes*. Constr. commonly with acc., rarely followed by לְ 2 Sa. 3:30; Job 5:2; and followed by בְּ, to make a slaughter *amongst*, 2 Ch. 28:9; Ps. 78:31. Comp. בְּ A. 2.

NIPHAL, pass. *to be killed*, Eze. 26:6, 15.

PUAL, id. Isa. 27:7; Ps. 44:23.

Derivatives the following words.

הֶרֶג m. *a killing, a slaughter*, Isa. 27:7; 30:25; Eze. 26:15; Est. 9:5; Pro. 24:11, and—

הֲרֵגָה f. id. צֹאן הַהֲרֵגָה sheep for the slaughter, Zec. 11:4, 7 (comp. the verb Isa. 22:13). גֵּיא הַהֲרֵגָה the valley of slaughter, Jer. 19:6

הָרָה—(1) TO CONCEIVE (as a woman), TO BECOME PREGNANT ["The etymology seems to lie in the idea of *swelling*; kindred to הַרְהֵר, הָרַר." Ges. add.], Gen. 4:1, 17; 16:4; 21:2; 25:21; 29:32; followed by לְ of the man by whom she conceives, Gen. 38:18. Part. הוֹרָה *she who conceives*; hence used poet. for a mother, Cant. 3:4; Hos. 2:7. The Hebrew interpreters also consider the plur. הוֹרִים to be as if by zeugma (comp. Arabic أَبَوَانِ *both fathers*, for parents), to be put for parents, Gen. 49:26; but see under the word הוֹר.

(2) metaph. *to conceive* in the mind; hence *to plan, to devise* any thing. Ps. 7:15, הָרָה עָמָל וְיָלַד שָׁקֶר "he conceived mischief, and brought forth falsehood;" Job 15:35; Isa. 33:11; 59:4.

PUAL הֹרָה pass. *to be conceived*. Job 3:3, "and (let) the night (perish, which) said הֹרָה גָבֶר there is a man child conceived." Well explained by Schultens, "*Inducitur nox illa* (*in qua Jobus conceptus sit*) *quasi conscia mysterii et exultans ob spem prolis virilis*."

It is altogether without ground that some have also ascribed to this verb, the signification of bringing forth, appealing to 1 Ch. 4:17, וַתַּהַר אֶת־מִרְיָם, for all that the passage shews is that the mention of the birth is omitted.

POEL, inf. absol. הוֹרוֹ Isa. 59:13, i. q. Kal No. 2.

The derived nouns are הֵרוֹן, הָרִי, הֵרָיוֹן [and the following]—

הָרֶה adj. only found in fem. הָרָה *pregnant, with child*, Gen. 16:11; 38:24, 25; Ex. 21:22, etc. ["followed by לְ, by whom"]. הָרָה לָלַת *with child, near to be delivered*, 1 Sa. 4:19. הֲרַת עוֹלָם always with child, Jer. 20:17. Pl. הָרוֹת Am. 1:13. With suff. הָרוֹתֶיהָ, הָרוֹתֵיהֶם (forms which regularly take dagesh, as if from Piel), 2 Ki. 8:12; 15:16.

הַרְהֹר Chald. *a thought*, from הַרְהֵר to think; see הָרַר. Pl. Dan. 4:2, where it is used of night visions; like the syn. רַעְיוֹן Dan. 2:29, 30; 4:16. Syr. ܗܘܪܗܪܐ a phantasm or imagination.

הֵרוֹן m. (from הָרָה) *conception*, Gen. 3:16. With tzere impure.

הָרִי i. q. הָרָה fem. הָרִיָּה, whence הָרִיּוֹתָיו Hos. 14:1.

הֵרָיוֹן m. *conception* (from הָרָה) Ru. 4:13; Hos. 9:11.

הֲרִיסָה f. (from the root הָרַס), that which is *destroyed*, ruined or destroyed houses, Am. 9:11.

הֲרִיסוּת f. *destruction*, Isa. 49:19.

הָרַם an unused root, i. q. אָרַם, רוּם *to be high, lofty*. Arab. هرم to make great, to lift up; whence هرم a pyramid, a lofty edifice. Hence הַרְמוֹן and—

הֹרָם ("height," of the form עוֹלָם, or "mountainous," from הֹר with the addition of ־ָם), [*Horam*], pr. n. of a Canaanitish king, Josh. 10:33.

הָרֻם ("made high"), [*Harum*], pr. n. m., 1 Ch. 4:8.

הַרְמוֹן i. q. אַרְמוֹן *a fortress, palace*, used of a hostile fortress, Am. 4:3. Root הָרַם. Some understand this to be a women's apartment, and some Armenia, but the explanation already given is alone correct.

הָרָן ("mountaineer," from הַר), [*Haran*], pr. n. —(*a*) of a brother of Abraham, Gen. 11:26, 27;—(*b*) 1 Ch. 23:9. בֵּית הָרָן see p. cxvii, B.

הָרַס fut. יֶהֱרֹס Ps. 28:5; Isa. 22:19, and יַהֲרֹס Ex. 15:7; 2 Ki. 3:25.

(1) *to pull down, to destroy*, einreißen, niederreißen. The primary signification lies in the syllable רס, which like רץ and Gr. ῥήσσω, ῥήττω, Germ. reißen, has the meaning of tearing, pulling down, and is itself onomatopoetic. Compare רָצַץ, רָצַח, also פָּרַץ, פָּרַס, עָרַץ etc. (Arab. هرس, هرت is, to tear, to tear to pieces). This verb is properly and commonly *to pull down* houses, cities, walls, 1 Ki. 18:30; 19:10; Isa. 14:17; Jer. 1:10; 45:4; Lam. 2:2; Eze. 13:14; 16:39; Micah 5:10; etc. Elsewhere it is *to break out* teeth, Psal. 58:7; *to pull down* any one from his station (herunterreißen), Isaiah 22:19, *to destroy* a people, Exod. 15:7; and hence a kingdom, Prov. 29:4, "a king by justice establisheth the land, וְאִישׁ תְּרוּמוֹת יֶהֶרְסֶנָּה but he who loveth gifts (i. e. the king when he is unjust), destroys it," pulls it down. The meaning of the passage was clearly overlooked by those who ascribe to the verb הרס h. l. the meaning of *corrupting manners*. A kingdom is compared to a building, which is established by a just king, but is subverted and destroyed by one who is unjust.

(2) intrans. *to break through, to break in*, Exod. 19:21, פֶּן יֶהֶרְסוּ אֶל־יְיָ "lest they break through to the Lord;" verse 24.

Niphal, *to be broken down, destroyed*, Ps. 11:3; Joel 1:17; Eze. 30:4, etc.; used also of mountains 38:20.

Piel i. q. Kal No. 1, Ex. 23:24; Isa. 49:17.

Derivatives הֲרִיסָה, הֲרִיסוּת, and—

הֶרֶס ἅπαξ λεγόμ. [*Destruction*], a word of doubtful authority, Isa. 19:18, where in most copies, MSS. and printed, as also Aqu., Theod., Syr., is found עִיר הַהֶרֶס יֵאָמֵר לְאֶחָת according to the common use of the languages "one (of these five cities) shall be called the city of destruction," i. e. according to the idiom of Isaiah "one of these cities shall be destroyed;" compare אָמַר Niphal. The Jews of Palestine who approved of this reading, applied it to Leontopolis and the temple there, which they hated, and the destruction of which they supposed to be here foretold. The name of the city was supposed by *Iken* to be figuratively expressed in these words (Dissertatt., Philol. Crit., No. XVI), comp. هرس dilacerator, i. e. a lion. The more probable reading, however, is חֶרֶס which see. I have made further observations on this in Comment. on the place.

["**הָרַר** an unused root; prob. *to swell*, kindred to הָרָה *to become pregnant*, prop. to swell, to become tumid. Chald. הַרְהֵר id. Hence הַר, הֹר, הָרָר, הֲרָרִי." Ges. add.]

הָרָר once with suff. הֲרָרִי Jer. 17:3; and **הֲרָר**, only with suff. הַרְרִי Ps. 30:8; plur. constr. הַרְרֵי, with suff. הֲרָרֶיהָ Deu. 8:9 i. q. הַר *mountain*, but commonly poet. Jerem. loc. cit. הֲרָרִי בַּשָּׂדֶה... לָבַז אֶתֵּן "I will give my mountain (i. e. Zion) with the field... for a prey;" in the parallel member בָּמוֹתֶיךָ בְּחַטָּאת "thy high places with sin," i. e. with idols.

הֲרַר Chald. unused in Kal, kindred to the Hebr. הָרָה to conceive. Palp. הַרְהֵר to conceive in the mind, to think. Hence הַרְהֹר.

הֲרָרִי 2 Sa. 23:33, and **הָרָרִי** ver. 11 [*Hararite*], a mountaineer, either of Ephraim or of Judæa.

הָשֵׁם (perhaps i. q. חָשֵׁם "fat"), [*Hashem*], pr. n. m., 1 Ch. 11:34; in the parallel place יָשֵׁן 2 Sa. 23:32.

הַשְׁמָעוּת verbal of Hiph. from the root שָׁמַע i. q. inf. Eze. 24:26, לְהַשְׁמָעוּת אָזְנָיִם "that the ears may hear."

הִתּוּךְ verb. of Hiph. from נָתַךְ, *a melting*, Eze 22:22.

הֲתָךְ pr. n. [*Hatach*], of a eunuch in the court of Xerxes, Est. 4:5. Bohlen compares هده truth.

הָתַל in Kal not used; a secondary root formed from the Hiph. of the verb תָּלַל [to which in Thes. it

is referred]; very many of the forms manifesting their origin from the root תָּלַל; in others ה appearing as though it were radical. The former is the case in the pret. הֵתֵל Gen. 31:7; inf. הָתֵל Ex. 8:25, fut. תְּהָתֵלּוּ Job 13:9; pass. הוּתַל Isa. 44:20 (all of which are really forms of Hiphil and Hophal, from תלל); the latter is the case in יְהַתֵּל 1 Ki. 18:27; יְהָתֵלּוּ Jer. 9:4, and the derivatives מַהֲתַלּוֹת, הֲתֻלִּים (in which ה is preserved as though it were radical). The meaning of these forms is—

(1) *to deceive;* followed by בְּ Gen. 31:7; Jud. 16:10, 13, 15; Job 13:9; Jer. 9:4.

(2) *to deride, to mock,* 1 Kings 18:27; see the derivatives.

In the cognate languages תלל is found both as a primary root, and also as a secondary, in which the preformative guttural assumes the appearance of a radical letter. Thus تَلَّ is *to cause to fall,* whence Hiph. הֵתֵל *to deceive,* like רִמָּה, σφάλλω, to deceive; which figurative sense is found in the cogn. طَلَّ to defraud: then from הָתֵל by the change of the letter ה into a harder guttural, is formed خَتَلَ to deceive, to defraud, خَتْل fraud, guile. Compare Ewald, in Hebr. Gramm. p. 487, who only errs in altogether denying ה to be at all radical. [Apparently in Thes. Gesenius adopts the opinion of Ewald, even in this point]. Other secondary roots of this kind in which one servile letter or another becomes a radical are נָחַת, תָּאַב שָׁחַת which see; also in the cognate languages קֶשֶׁת a bow, from the root קוש, hence ܩܶܫܬܳܐ; תָּמִיד from מוּד, hence Rabb. הִתְמִיד; ܩܕܡ before, from ܩܕܡ, hence ܩܕܡ. Hence—

הֲתֻלִּים m. plur. *mockings, derisions,* poet. for mockers, Job 17:2.

הָתַת a root not used in Kal, prob. i. q. חָתַת, هَتَّ to break; hence *to break in upon, to rush upon* any one. Ἅπαξ λεγόμ.—

Poel. Psal. 62:4, עַד אָנָה תְּהוֹתְתוּ עַל אִישׁ "how long will ye rush upon a man?" LXX. ἐπιτίθεσθε. Vulg. *irruitis.* I do not agree in judgment with those who make the root הות, nor do I think the signification of making a noise (comp. Arab. هَاتَ) suitable to the passage.

ו

Vav, the sixth letter of the alphabet; when it stands as a numeral =6. The name וָו, sometimes also written ויו, denotes *a nail,* or *hook* (see below); to this even the modern form of the letter bears a resemblance. The ancient form, as found in the Phœnician remains, is similar, only the hook is larger at the top; see e.g. the Maltese bilinguar inscription, line 2.

For the twofold power and use of this letter the grammars must be consulted. As a consonant it is extremely rare as the first radical letter, י being almost every where substituted for it; וָלָד יָלַד for وَلَدَ: in the middle of a root it is sometimes moveable (and is then interchangeable with ב, which see), and is sometimes quiescent (comp. Lehrg. p. 406); in the end it is quiescent, except in a few instances, as שָׁלֵו, שַׁלְוַת.

וְ followed by Sh'va moveable, or the letters במף, וּ; before monosyllables and barytones, especially when they have a distinctive accent, וָ (see further Lehrg. § 155) copulative conj. *and, et,* καί (Arab. وَ, pronounced in the common language *u,* Syr. ܘ, Æth. ወ); this particle is very widely extended in its use, since the Hebrews, in many cases in which sentences require to be connected, did not make any precise distinction of the manner of the connection; and thus in the simplicity of an ancient language they made use of this one copula, in cases in which, in more cultivated languages, adversative, causal, or final particles would be used. To its use is to be ascribed, very often, a certain looseness of expression in Hebrew. [The sense of a passage, however, makes the manner of the connection of sentences very definite.] It is then properly and most frequently—

(1) *copulative,* and serves for connecting both words (הַשָּׁמַיִם וְהָאָרֶץ Gen. 1:1, תֹהוּ וָבֹהוּ 1:2) and sentences, especially in *continuing a discourse.* Gen. 1:2, וְהָאָרֶץ הָיְתָה תֹהוּ. As to the use of the copulative, it has to be observed—(*a*) when three, four, or more nouns or verbs are connected, the copulative may be joined to each, Gen. 6:21; Deu. 14:26; Isa. 51:19; or to the second and third, Gen. 13:2; and then also to the fourth and fifth, 2 Ki. 23:5, לַבַּעַל לַשֶּׁמֶשׁ וְלַיָּרֵחַ וְלַמַּזָּלוֹת וּלְכֹל צְבָא הַשָּׁמָיִם; or, in a way very contrary to our custom, between the first and second, Ps. 45:9, מֹר וַאֲהָלוֹת קְצִיעוֹת; Job 42:9; Isa. 1:13. As to the total omission of the copula, or asyndetic sentences, see Lehrg. 842.